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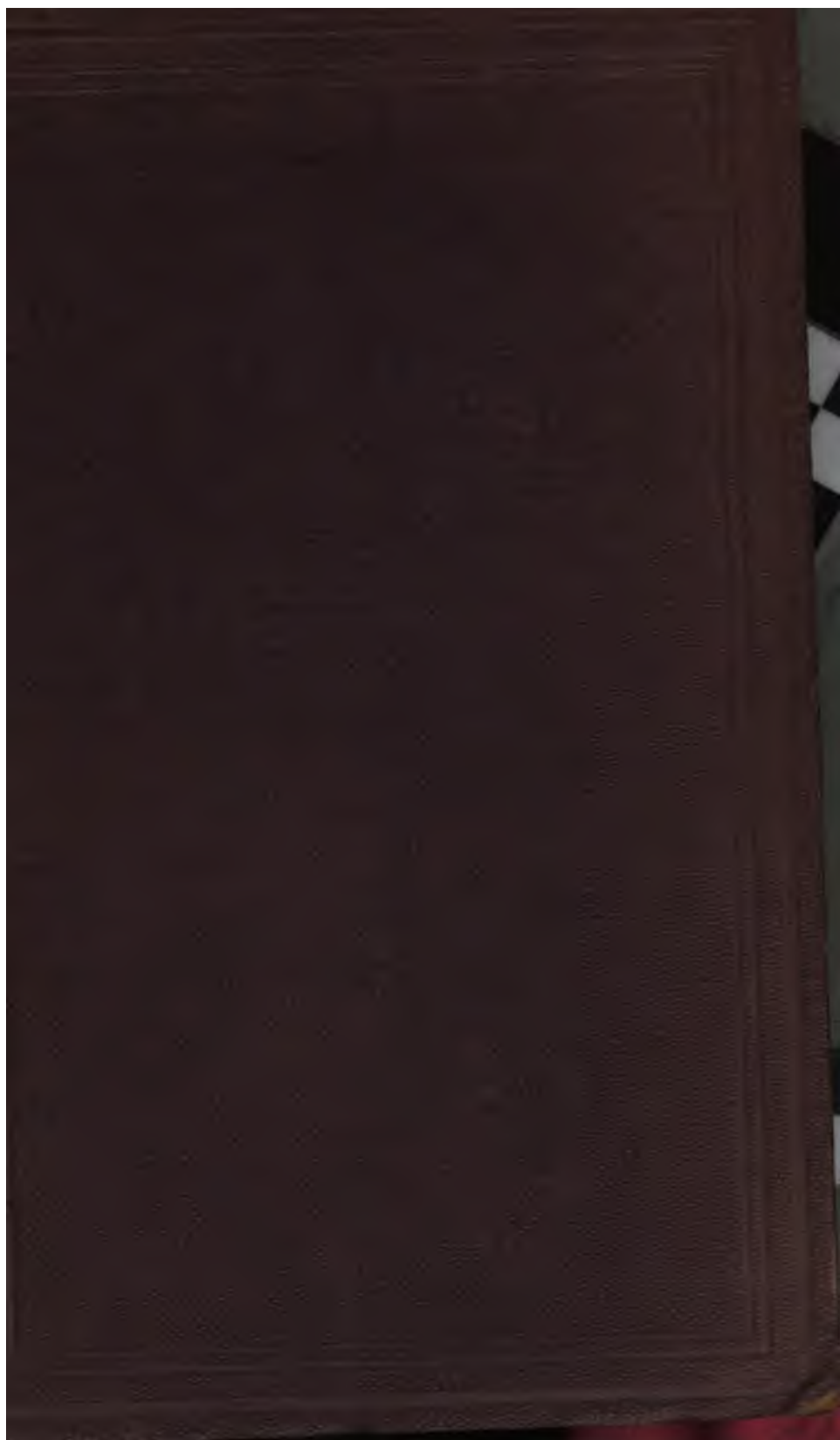
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GRAMMAR
OF
THE FULDE LANGUAGE.

WITH AN
APPENDIX
OF
SOME ORIGINAL TRADITIONS
AND PORTIONS OF
SCRIPTURE TRANSLATED INTO FULDE:

TOGETHER WITH
EIGHT CHAPTERS OF THE BOOK OF GENESIS,

TRANSLATED BY THE LATE
DR. BAIKIE, R.N.,
LATE CONSUL AT LOKOJA, RIVER NIGER.

BY
CHARLES AUGUSTUS LUDWIG REICHARDT,
OF THE CHURCH MISSIONARY SOCIETY.

LONDON:
CHURCH MISSIONARY HOUSE, SALISBURY SQUARE,
FLEET STREET.

1876.

MVR

PL8182
R4

KENT:

**PRINTED BY JAMES GALE, 1, HIGH STREET,
OLD BROMPTON, CHATHAM.**

1876.

PREFACE.

THE collecting of materials for a Fulde Grammar has been a laborious task for a number of years. The information was derived from natives of Futa Jallo. With regard to the syntax of the verb, instead of reserving it to form a distinct part of the Grammar, it has been interwoven by many examples in those chapters treating on the subject. Syntactical remarks on the noun have been given in a concise appendix following the adverbs, and preceding the Second Part, containing original traditions. Abbreviations of technical terms have been used, analogously to what is found in other grammars or similar works. A number of Chapters, 1st to 8th of Genesis, obtained from the M.SS. of the late Dr. Baikie, R.N., late Consul at Lokoja, River Niger, has been added to the Second Part of the Grammar; they are translations in the Central African dialect, as spoken by the Fulahs in the territories of Sokoto and Adamawa. Further etymological elucidations as well as historical data are, as far as they could be obtained from reliable and trustworthy natives, found in the introduction following.

THE AUTHOR.

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INTRODUCTION

TO A

GRAMMAR OF THE PUL LANGUAGE,

CALLED AMONG THE NATIVES FULFULDE.

In writing an introduction to the present attempt at a grammar of the Fulde or Fulfulde Language, we may premise that the natives residing in the colony of Sierra Leone, in West Africa, call themselves Fula-men, and their language the Fulah Language. This name, we know, is not original, but an accommodation to the pronunciation of neighbouring tribes, and it is the common and accepted name of the Fulahs themselves residing in the above named colony. The existence of this name may probably be traced to the Mandingoes, a large and powerful nation, contiguous to the Fulah country; and it is with this nation that the Fulahs have most intercourse whilst residing in the colony, where, in fact, both nationalities seem to live together in amity. The Mandingoes are also the chosen interpreters for the travelling Fulbe traders in their commercial intercourse with the European merchants of the British Colony of Sierra Leone. The proper and indigenous name for the Fulahs, as we have called them, is Pulo, in plural Fulbe. The root of this word is *pūl* or *fūl*, signifying the light brown or sable complexion of the skin (see Doctor Barth's collection, II vol., page IX., Gotha, 1863). Those terms, which are by far the most important names for this nation, of the widest currency throughout the vast interior of Africa are, among themselves, Pulo; then the Angloism Fulah, in the settlements of the west coast; by Hausas they are

called Fellata, and by the Arabs Filani, sc. فلاني. Instead of proceeding at once to elucidations of grammar, it may not be deemed out of place to make some preliminary remarks with regard to the origin of this nation, as far, at least, as information can be drawn from the limited materials at command. The African traveller, the late Dr. Barth, was told by the natives of the interior of the existence, in bygone days, of an ancient kingdom of Ghanata, with a central town, Kazaka. The name of the lost nationality must have been Azer, or the Azer nation. From the materials collected by Dr. Barth it does not follow with conclusive clearness whether the wandering Fulbe, were in point of religion, already followers of Alqoran, when at that primitive period of their history they were led to leave their paternal abodes to find a more congenial homestead in the fertile plains that form the rich water-shed between the upper course of the river Jaliba and the Maio Balleo, in the west. From the estimation of the late Dr. Barth, it would appear that their wanderings towards the west had taken place about the sixteenth century. To conclude, from the present abode of this nation, it seems probable that their wanderings towards their north-western locality was not concentrated within the limits of a commonly chosen ground, because we find a strong Pulo empire in a north-westerly direction, from the upper course of the Jaliba, called *Ma-āsina*, with a government town of Hamd-Allah. This court, with the numerous warmen at its command, is called by the rulers and people of the principality of Futa Jallo and Toro Hubube. But the larger stream of this inland emigration must have spread higher up, and at a considerable distance from the north-western banks of the young Jaliba, which then begins to be navigable by boats; thus the extent of land, now occupied by the western Fulbe, between the young Niger on the one hand and the Senegal on the other, is called, by the territorial names of Futa Jallo and Futa Toro, with the seat of government at Timbo. These regions the emigrated Fulbe appear to have regarded as the land marks to their western progress, and, although after their conversion to Islam, they conquered many more countries in

obedience to the dictates of their newly embraced religion, they maintain their domiciles within these confines to the present day. This statement may be considered as nearly bearing out the one which we have obtained from oral tradition by a well-instructed and skilful interpreter, a Fulah by birth, with the name Muhammed Sali Karamoko, a native of Timbo. The following statement, which is given in full among the traditions in the original text, was obtained in the years 1855—57, about the same time when Dr. Barth was on his return from Central Africa. Muhammed Sali, who possessed a comprehensive knowledge of Arabic and proved himself a well-instructed man in other matters of importance concerning his native land, dictated the brief historic account, styled "The origin of the Fulbe of Futa," and the burden of his memorial recitation amounts to this, that for some centuries past, the exact time being beyond the reach of accuracy, the Fulbe, who came from Fas or Fezzan, or more likely from a region to the north-east of Fas, bordering to the desert towards the site of the ancient Ethiopia, pretended to trace their descent to an Arab tribe; the chieftains or leaders are said to have been two men, the foremost of whom was Said (سید) by a fularism Sedi and his fellow pilgrim, Seri. These travellers having, after a long march, arrived in a country called Jaka, came to a person of great respect, styled by his position Wali, and with his proper name Al Hajji Salihu Suware, who, as it is stated, exercised great authority over the Mandingoes. The wandering Fulbe asked this man to grant them a suitable settlement, with sufficient watercourse and ample pastures for their numerous cattle and horses to feed on. The motives why these new allotments were sought for and demanded, were to be found in the circumstance, that lasting famine had visited their ancestral homes. This, their request, was evidently, and without delay, complied with, and directions given to them to go to a country called Futa Jallo. Of any opposition being offered to the new comers by the inhabitants of that conquered land we never knew, but it seems that the strange guests were left at liberty to accommodate them-

selves unmolested. Said, or Sedi, as called by the Fulbe, begat a son, whom he gave the name Kekala, i.e., old man, who, in his turn and in the course of time had two sons, called *Nuhu* and *Mālihu*

نوح مَالِك respectively, from which descended, in a direct line Alfa, the priest, also Yusufu and Ibrahim. In the course of time when, by the zeal of the ruling *wālis*, the doctrine of the Prophet had become the national creed of Futa land, the Fulbe, in obedience to the dictates of Alquran, and emboldened by the increase of numerical strength, agreed upon a Holy war, for the coercion of their heathenish, and as yet unbelieving, neighbours and fellow-countrymen. An opportunity soon presented itself at a heathenish feast and dance, when one of the Moslem priests tore up the drum of an unbeliever, and the offence thus given to the idolaters was received as an uncalled for provocation. An endeavour on the part of the heathenish populace to resent the outrage committed on their hereditary practices, was eagerly seized upon by the fanatic Fulbe, who regarded this incident as the propitious moment for entering upon the Jihade, (جِهَاد) or Holy war against the unbelievers.

Thus a crusade began, which extended to the neighbouring tribes, when a number of nationalities, one after the other, were forced to accept the crescent in exchange for their hereditary and traditional superstitions. The Fulbe, hitherto ruled by Alfes and priests, resolved then to choose a king to take the supreme command of their armed hosts in their frequent warfare, because, after the Moslem tradition, the wars of the faithful with unbelievers to the intent of their conversion, is unlawful without a king or supreme head. The royal dignity was then, by a plebiscitum, conferred upon the Alfa of Timbo, an official person who unites the office of magistrate with the authority of a high priest. From henceforth this dignitary assumed the twofold authority of Imam and king, and possessed the prerogatives of watching over the interests of the faithful in spiritual matters, and of taking the leadership in their politics. The first attempt of the Fulbe to suppress heathenism became successful, and with the introduction of the doctrine of the Prophet, also the

political supremacy of the Futa dynasty over the surrounding territories, became established and finally acknowledged. Gradually the warlike spirit of this gifted nation led them to greater success among many contiguous nationalities; their influence is great and their name respected on the banks of the Senegal, the Rio Pongas, the Nunex, the Scarcies; they influence the trade far into the interior, at Sego, Buria, Sangara, the so-called gold countries; their importance is felt among the Bambaras and Mandingoes; in the Suleiman, Limba and Koranko countries, and has paved itself open roads and easy ways through the Susus to the Mellacoure, and they have obtained welcome passes through the Timane and Sherbro countries to the British settlement of Sierra Leone. As enterprising traders, they convey the gold dust and ivory, obtained from the distant Serankules, to the French colonists of the Senegal and to the stores of the European and mercantile population of Freetown, in Sierra Leone. The Fulbe in their further conquests seem to have been satisfied with the establishment of their imported religion and the expulsion of heathenism, and then after receiving guarantees for the acceptance of their Protectorate to have withdrawn their numerous armies to the confines of their fertile homes of Futa Jallo and Toro.

As this nation became more numerous they had to extend their hitherto observed landmarks, and consequently spread in the direction of the great river Senegal, where a branch of this nation has obtained the name Sisibe. Along with the national and territorial increase went the necessity of electing a second king or Imam. They have since then carried on the government of the Fulbe States conjointly, and they have continued this *status quo* of their politics until the present day. Timbo is still the seat of their government and the two rulers in power are the Imams Omar and Ibrahim, who are also styled kings. The exact date when the Kaffir population of Futa Jallo became converted to the mother of writ (أُمُّ الْكِتَابِ)

is that which we obtained, in the year 1857, from the Koran reader and interpreter, Muhammed Sali Karamoko, of Timbo, who fixed it

according to his knowledge of the ancestral traditions, at a period of 137 years ago, which would indicate the year 1720, as that when those nationalities of the invaded territories submitted to their conqueror's demands, and to the banner of the Prophet. Anything like even a vague estimate as to the numerical strength of the Pulo nation we have at no time been able to obtain, since we never met with any African travelled far and long enough to undertake a reliable estimation. Suffice it to say that this interesting nation occupies a territory, both irregular and widespread, towards the interior; according to Dr. Barth, there is a considerable part of them in Adamawa; they are in power at Sokoto and there is ample proof of their being largely mixed with the Hausa nation. (Comp. Dr. Barth's collection, part I., Gotha, 1862). We have had to do with a man of this nation, Abu-bakr, who was born in the Hausa country, but as he understood the Futa Jallo dialect but imperfectly, using many foreign words in his language, we found that we could derive but an impaired benefit from his interpreting; this man admitted without hesitation, that his countrymen, like himself, went by the name of Hausa Fulahs. Abu-bakr, it may be mentioned, has served the late Dr. Baikie, as Hausa interpreter, in his journeys in the interior. Even the African traveller, Dr. Barth, has freely admitted that the Fulde spoken in the interior has suffered in the preservation of its originality; and that the Adamawa dialect has been impregnated with many impure elements and with barbarisms. Masina, a stronghold of the north-western Fulbe, but situated inland, and in an easterly direction from Futa, and with a government of its own at Hamd-Allah, its capital, has a dialect asserted to be more identical with the standard one of the further west, but nevertheless different in some points from the refined dialect of the nation settled in Futa Jallo and Toro, where, as it is generally acknowledged, the Pulo language has preserved its original and genuine purity. In allusion to the original texts, it is proper to state that the tradition *Lasli Fulbe Futa ko Fās beɓi iwoi*, sc., the origin of the Pulo nation and the history of the war between Alfa Muhammed Lamia and the Hubube, or Masina people, as well as the Scripture texts, are from Muhammed

Sali, of Timbo; and when a translation of Genesis was being commenced, this man died during the Ramadan in the rains, 1859; he was a zealous and conscientious follower of the Prophet, personally of a feeble frame, and with one hand half withered; he succumbed, owing to his rigorous observation of the fast. In his habits he was exact, persevering, and intelligent; endowed with an earnest, but humble and thoroughly religious turn of mind; the things of the world to come and the thought of the grave seemed frequently to occupy his mind, as will be seen from the Arabic verse hereby quoted, that seemed to be a favourite rhyme from his memorial store for his feelings to acquiesce in:—

وَالْمَوْتُ بَابٌ وَكُلُّ النَّاسِ نَاحِلُهُ
وَيَا لَيْسِي بَعْدَ الْمَوْتِ شِعْرٌ لِنَارٍ

The history of the wars of Al Hajji Omaru Kedewiyu, bi Saidi, is from a later date, and obtained from Alfa Muhammed Sadi, a priest who had studied many years in Futa Jallo, and had resided for some time at Timbo. This man, although a native of Yoraba, received the call whilst in the Fulah country, to undertake the post of priest and magistrate for a part of the Aku Muhammedans in Sierra Leone. Without having the wish of extending this introduction beyond the proper limits, we intend to offer shortly some remarks with regard to the principal elements of the Pul language, which may be of interest to the reader. The grammatical collections obtained from the two afore-mentioned interpreters successively, and also from some friendly visitors, well instructed men, will furnish the details to the more studious inquirer. The Fulde is, in so far, akin to the stock of indogermanic languages, as its forms present themselves by final inflexion; and under this rule fall all the integral parts of its construction; for instance, the noun with its article, the latter of which is equal to a pronoun—the rest of the existing pronouns, the adjective, and eminently so the verb. The article pronoun, which is an affix, acts an important part in this language,

and its ramifications influence every important part of speech. There are more than twenty classes of nouns in our collections, the definite state of which requires an affix correspondingly to the article of other languages; and it obtains at the same time the value of a pronoun. This pronounal article or affix is often analogous to the root of the noun, but sometimes it is of an independent shape, and as it would seem, irrelative to the etymology or the root of the noun. Scarcely different from the article affix of the noun, and of a similar character, are the forms of the possessive pronoun of the demonstrative and the relative pronouns, also those of the verbal pronouns—subjective as well as objective. The termination of the adjective is also conditioned by the article pronoun. Thus are the end inflexions of the verbal participle also regulated by the article pronouns of the governing nouns, in singular and in plural; in fact the participle shares closely the formation of noun and adjective. The numbers are from one to five original adverbs, running higher up they are compounds; the tens are given by multiplication with the units. The ordinals assume the shape of adjectives, and are ruled accordingly. The Fulde claims further distinct forms for multiplicative and distributive numbers, and even arithmetical fractions have certain forms of expression. In the forms of the verb it is the pronoun that provides for the distinction between singular and plural; the indicative and the conjunctive, the active and the passive, the positive and the negative, are produced by increasing the stem by affirmatives of one or more syllables; the same process is adopted, by the temporal distinction of the tenses between present, praeterit and future. The Fulde also possesses a compound form of the verb taken from the infinitives; the single infinitive is equivalent to a participial present; at times the rendering must be taken for a pure future. The Fulde also possesses a compound form of the verb, taken from the infinitives; the single infinitive, *mido arde*, I am coming, and I shall be coming, as in the sentence, *Sai'lu landi-mo ontotuma an sēvide*, the Sheikh asked, when are you coming? *O jābi, o sabi-mo, hatuma o himike o yahde e mako*, he replied, he will wait on him, as soon as he has got up

he will go with him. The other tenses of the compound infinitive are supplied by the subjective verb *wona*, it is; aorist, *woní*, it was, so. *Mido wona jatuda*, I am reading, I read; neg. *Mis wonā jatuda*, I am not reading, etc; see § 69. The Fulde also owns a medium, in which form the passive often appears; a number of subjective and transitive verbs are clothed in this form likewise; comp. § 70, i.e. *o wīe Rās*, he is called Ras; and *o halko*, he perished—the medium in a transitive verb renders this a direct passive. The imperative is the only mood that allows the plural an affirmative vowel, i.e. *e*, so. *Jan*, read—2 pers. pl. *yo-on Janē*, read ye. While commenting on the verb it is well to draw attention to the prefix particle *yō* of the conjunctive—the end vowel of the finite verb is either that of the present or of the aorist—*yo o wona*, let him stop; *yo be badi*, they must draw near. Now we draw attention to a characteristic in which the Fulde verb differs from European languages. In Latin, e.g. or Greek, the genius of the language has created for new separate ideas new verbal roots; but the Fulde can give to a verb in its simple style a meaning more or less modified, or even different from the original one, by inserting or incasing certain incremental syllables between the stem and the common ending of the indicative; these interpolations keep themselves stationary in all tenses of the conjugational form. In this way it is that this language construes out of the simple form five further conjugations, the meanings of which are conditioned by the importance which these inserted stem syllables do severally command. These incremental stem syllables, if we may be right to call them so, are *na*, *ní*, *no*, *ra*, *rí*, *ta*, *to*, *tí*, *ua*, *ori* and *intini* or *untori*, also *intiri*; the last inflexional affixes are aoristic and are, although somewhat unlike in form, yet in meaning one and the same. Often also it is evident enough that such increased stems ignore partly or wholly the import of these stem enlargements, and remain faithful to the standard of their primitive signification; ex. gr., *wona* and *wonira*, *fundo* and *funduno*, *yaha*, *yahtu* and *yahri*, *renti* and *rentiri*, *saki* and *sakiri*, *wetu* and *wetuno*, are all stems differently enlarged, but in meaning they abide with that which belongs to the first radical

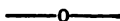
conjugation. There are other affix syllables joined to the end vowel of the verb in the shape of *ke* or *ki* for positive cases; the same affixes are in the negative replaced by *ko*; the effect of these affixes affect the temporal bearing of the verb; the present becomes a past present or perfect: *o jōda*, he sits down, and *o jōdake*, he is seated, has been sitting awhile already; *duā jābi*, it answers, it is right, acceptable, and *jābake*, it has been favourably accepted, successful. Besides time, also decision, actuality of a state of things, is expressed thereby, so. *o anda*, he knows, and *o andake*, he has been well aware, he knows it to be a fact. In this peculiar respect the Fulde verb gains a rich field of modifications and often new ideas for its verbal stems without having to resort to the creation of new words and roots: at the same time we admit the truthfulness of a fact evident to every enquirer, that in this point lie concealed the problems and difficulties of the *Pūlo* language. More minute details about the verb and other elements of this language the space allowed for an introduction decidedly forbids, and we must refer the reader to the proper localities in the grammar. In conclusion, we trust not to go beyond the proper limits of reasoning if we invite the student of Arabic and Hebrew to some comparison with the Fulde. It is in these ancient languages and cognate dialects that the simple root of the verb gains so eminent a degree of application, such a fertility of meaning by means of these incremental letters, whether they be prosthetic, prae-fxial, or incase-ments. The Fulde, of course, acts an inferior part in this respect, yet, as far as comparison can be established, we are inclined to believe that the Fulah nation, when in possession of their primitive abodes, must have been in lasting contact with the Arabic element to have thus far influenced and cultivated the genius of the language. The late Dr. Barth has collected a good number of words and verbs, but whenever he encountered a form deviating from the character of simple roots, he mostly, and singular to say, regarded the increased stems and that of perfectly correct formation as unintelligible, and their incremental letters as impurities and barbarisms. Insufficient regard is paid too to the definite state of

the noun, the adjective, and the participle; the article pronoun—this important pronominal affix, with its subtle and extensive influence is, with rare exceptions, scarcely touched upon, and in some instances, where dealing with it became unavoidable, it is misapplied, or not understood. However, the haste with which this zealous scholar had to perform his task, the inopportune interruptions to which an African traveller in the vast interior is exposed, become a consideration fair enough to excuse him, if the subtle elements in the ramification of such a language have, in a number of points, remained undiscovered by him. We thus conclude the introduction to the grammar of a language that concerns a nation which, by all means, ranks among those that are held to, by viewing the past of their history as well as their present state, one of the most interesting and intelligent species of the many and diversified nationalities of Africa. Finally, we admit, without hesitation, that this rich and complicated language must contain elements in the technical network of its forms which, from the limited store of our collections, may, eventually, have remained undisclosed to us.

*New Brompton, Kent,
March, 1873.*



CHAPTER I.



THE ALPHABET.

§. 1. The Alphabet chosen to express the orthography of the Fulde or Pulo language is that which is proposed by Doctor C. R. Lepsius, of Berlin, according to his second edition of the Standard Alphabet, published in Berlin, 1863.

§. 2. The Alphabet consists of the following 28 consonants, and of two more diacritic signs for the distinction of gutturals.

A, for vowels pronounced with a faucal accent there are the following two signs ˘ and ˙ the 1st corresponding to the Arabic َ and found at the beginning of words beginning with a vowel, as: ˘aṇ, ˘aladu, ˘Alfa, ˘oṇ. (2). In the midst of words at the beginning of a syllable the previous one having closed with a vowel, as ma˘a, mo˘oṇ, ngu˘u. (3). At the end of words in the article affix singl., ˙o and ˙oṇ, the previous syllable having closed with a vowel, bābā˙oṇ, ṇṇe˙oṇ.

˙ corresponding to the Arabic ع final or med. ˙ initial ˙ this faucal sign occurs with names which the Fulde has obtained from Arabic, as ˙Arabu عَرَبٌ, ˙Ese˙idu السَّعِيدُ; Omaru = عَمْرُ sā˙a سَاعَةٌ Jamā˙a, from the Arabic جَمَاعَةٌ and others.

B, for consonants.

1. Fauxals, h, ḥ = Arabic ح (or ˙ for ˙ for ع belong to vowels, as said before, §. 2, A.) are for vowels.

2. Gutturals, *k, g, q* and *ṅ*.
3. Palatals, *ny, y*. (*ny = n'*).
4. Linguals, *t, ʒ*, and *z*, Arabic *ج*.
5. Dentals, *t, d, n, s, ʃ, j, l, r*.
6. Labials, *p, b, m, f, w*.

In their usual or old alphabetic order the consonants follow thus :

b, d, f, g, h, ḥ, k, l, m, ṅ, ny, (n') p, q, r, ʃ, s, ʒ, ʃ, t, u, w, z.

§. 3. For (1) pure vowels spoken in the Roman value :

a, ā, ē, e, ē, e, ě, ě, o, ȳ, o, ū, ũ, ǐ, ǐ.

(2) Nasal vowels, *ā, ě, ě, ū, ǐ*. (Marked thus instead of with the circumflex).

(3). Full diphthongs, *ai, au, ei, oi, ui, ou*.

(4). Semi diphthongs, *ew, ow* ; as *dewbo, hōwko*.

§. 4. The consonants of the alphabet represented in words.

h, honduko, hāla, haure.

ḥ, ḥabari, ḥarfēre, soḥli.

g, galādi, gaina, galle, gertogal.

k, ka, ko, kokaṅko, kara, koro, gorkoroṅ.

ṅ, ṅibiri, ṅingi, dendangal, hegeṅge.

q, al-qwo-rāna.

ny for n', nyānde, nyariru, lānyal.

y, yā, yōroṅ, yaha, yimbe.

ʒ, ʒeti, ʒidudo, saʒudo, moʒo.

ʒ, aʒamau, heʒo, kogan.

t, taṅ, tau, tēu, tati, to.

d, doo, dou, duṅ, ʒedidi, deʒede, dewbo.

n, nana, nēne, zamāna, no.

s, si, s'arṅ, sēni, sīsibe.

ʃ, Šuiḥu, huṣi, haṣi.

j, Jāliba, Janirte, ʒego, ʒodo, Juwi, ʒōmam.

l, la, lēri, leal, leede, lellnādo.

r, raube, rēdu, rotirde, Rewetēdo.

p, piṅgel, puju, pīwi, Portōbe, Pūlo.

b, bāba, bābba, borra, bē-ē, beṅ, worbe, bombe.

m, mauni, māmāre, Mōdi, Memōwo, Morintintāke.

f, fō, fou, fob, fow, fāla, fō-uti Fūta.
w, wāwi, watū, warāde, wódewo, wello-wello.

§. 5. Vowels—pure vowels given in words.

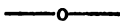
ā, ālā, ā-anda, bāda, bāde, källa.
ā, bāba, māda, yāhde, kādo hābe, tá-alibābe.
e, de-e, hege, defte, wello, ese-idu.
ē, kēne, nēne, bēre, yēso, Sēda, e.
ē, wēri, lēdi, Jédidi, hēwi, Sēri, lē-i.
ē, dē, gertogal, tēti, hēso, lē-ede.
ē, nēder, nde, nde-e, ndeñ, jembe, dede.
ō, bōbo, wótere, sōbe.
o, godo, moto, bodi, bóto-o, kodo, hōbe.
ō, gōto, wōru, bōbi, Jernōbe, wódewo, fombōwo, fō.
ō, gōrko-on, timōdo, hálkōtō, hōdōtō, jódōtō, ǝ-ǝ, nǝ-ǝ, wǝbe.
ū, Pūlo, Fūta, dúdúdi, hūwu, hūba, Mensēntekúde.
ū, fúlfulde, Fúlbe, húldo, rúlde, ndǔ-ǔ, mǔ-ǔ, ngǔ-ǔ.
ī, ǎdi, tude, musito, kido, hude, bi, Sē-idi, Stēibe.
b. Nasal vowels in words.
ā, māmāre, ne-enāno, hānde, nyalānde, rawāndu.
ē hē, hēndu.
ī, ní.
ū, hūnde.

Short vowels with nasal intonation.

an, kō-an, dīan, on, mo-on, don, duñ, lē-un, bikuñ, kuñ, beñ, ndeñ.

Diphthongs with synaeresis.

gainako, eai-be, baila, baugal, haure, seitini, feiānde, peigol, koidol,
woinēne, le-oi-koi, doidoi, arui, fotui, koule, nouro, wouro.



CHAPTER II.

EUPHONIC CHANGES OF VOWELS AND CONSONANTS.

The noun undergoes a change on account of its increase at the end, which becomes necessary by its transition from the singl. to the pl. These changes have to do on the one hand with the vowels of

the stem, and on the other with consonants, if these are the initial letters of the word. In some instances a vowel syllable has to undergo a change at the end of a word on account of the transition from the indefinite into the definite state.

A.—changes of single vowels.

§. 6. Such names as end in the singular with the palatal syllable, *aṣ*, *eṣ*, *oṣ*, change these into dental ones by their transition from the indefinite to the definite state, or by passing from the singular into the pl., when the change effects the stem of the word, as :

<i>kṛṣṇaṣ</i> , sour milk.	definite state	<i>kṛṣṇanda</i> .
<i>landaṣ</i> , salt.	„	<i>landānda</i> .
<i>neḥḥaṣ</i> , butter.	„	<i>neḥḥānda</i> .
<i>biradaṣ</i> , fresh milk.	„	<i>biradānda</i> .
<i>teṅgol</i> .	plural	<i>tendi</i> .
<i>goṅgol</i> , family, tribe.	„	<i>gondi</i> .

§. 7. Whenever the stem of a noun has any of the nasal vowels *a*, *i*, *u*, instead of *aṣ*, *iṣ*, *uṣ*, these vowels lose their nasalization and become long when the noun is changed into the pl., as :

<i>fānu</i> .	in the plural	<i>pāli</i> .
<i>safāndu</i>	„	<i>ḥafāli</i> .
<i>lānyal</i>	„	<i>lāje</i> .
<i>hirānde</i>	„	<i>kirāde</i> .
<i>baṅgo</i>	„	<i>bāli</i> .
<i>diraṅgo</i>	„	<i>dirāle</i> .
<i>rigaṅgo</i>	„	<i>rigāle</i> .
<i>wānde</i>	„	<i>bāli</i> .
<i>līṅgi</i>	„	<i>līi</i> .
<i>nyūṅgo</i>	„	<i>nyūdi</i> .

§. 8. A certain number of adjectives, the stems of which ending in *w*, change this semi vowel into a pure *u* whenever the stem receives the affix syllable of the pl., as :


<i>yāwi</i>	in the plural	<i>yāudi</i> and <i>yaudi</i> .
<i>ḥēwi</i>	„	<i>ḥēudi</i> .
<i>fēwi</i>	„	<i>fēudi</i> .
<i>tēwi</i>	„	<i>tōudi</i> .
<i>howko</i> , n., a life-fence, pl. <i>koule</i> .		

§. 9. The final *i* with which many adjectives terminate is changed into *u* in the pl. number, if the letter immediately preceding the *i* be a consonant, as:

<i>jūdi</i>	in the plural	<i>jūdude.</i>
<i>woti</i>	„	<i>wótude.</i>
<i>lūbi</i>	„	<i>lūbude.</i>
<i>dūdi</i>	„	<i>dūdude.</i>
<i>hadi</i>	„	<i>hádude.</i>
<i>sati</i>	„	<i>sátude.</i>
<i>tēti</i>	„	<i>tétude.</i>

B.—Vowel changes with contraction of *diphthongs* into single vowels.

§. 10. (1). The diphthong *ai* in the stem of a noun is contracted into long *ā* when the noun assumes the pl. affix, as :

haire, a stone. Arabic  pl. *kāde*.
maire, lightening, pl. *māḡe*.
maio, water ; a sea, pl. *māḡe*.

(2). The diphthong *au* in the roots of nouns and adjectives is contracted into a pure long *ā*, if, by the transition into the pl. number the stem of such word be increased by a syllable only, as :

<i>jaura</i> , a red deer	plural	<i>jāwe.</i>
<i>lauei</i> , a road	„	<i>lābi.</i>
<i>fauru</i> , a frog	„	<i>pābi.</i>

The diphthong *au* becomes a short *ā* if the transfer into the pl. number increase the word by more than one syllable. As a sort of compensation for the reduction of the diphthong, the radical consonant next to it must be doubled, as :

<i>baule</i> , urine, and yellow, adj.,	plural	<i>ballḡe.</i>
<i>rauni</i> , white	„	<i>dānnḡe.</i>
<i>mauni</i> , great	„	<i>mannēdi.</i>

(3). The diphthong *ou* in the root of words is, if directly followed by the pl. affix, changed into a long *ō*, as :

noura, alligator, pl. *nōbi*.
weuru, mortar, to pound in, pl. *wōḡi*.

In another chapter, treating of the pl. of nouns, it will be seen that the pl. affix is joined either to the ending of the word in the singular, or to the root of the noun.

CHAPTER III.

PERMUTATION OF CONSONANTS.

§. 11. A. Permutation of initial letters.

The condition under which words undergo changes of vocalisation in their stem letters having been shown in the previous chapter, the object of this chapter is to deal with the changes of consonants. These changes take place in the *initial letters* of many nouns and adjectives; they are caused, as stated in the previous §. 1., by the increase of the word by pl. affixes, or by the mere entering of the word into the pl. state, without, however, any increase of syllables.

a. The first specimen and only word which has come to our notice proves that there exists in Fulde a class of nouns that change the faecal *a* into a palatal *g* when transferred into the pl., as:

dladu, a horn, and technically, a powder horn, pl. *galādi*.

b. An aspirated *h*, and followed by a vowel, is changed into an explosive *k* if the word increase in the pl., as:

<i>hirke</i> , a saddle	plural	<i>kirkeji</i> .
<i>hÿru</i> , a knee	„	<i>kōbi</i> .
<i>hÿre</i> , head	„	<i>kōe</i> .
<i>hetāne</i> , a year	„	<i>ketāle</i> .
<i>haire</i> , a stone	„	<i>kāde</i> and <i>kūje</i> , Arabic حجر
<i>horde</i> , a calabash	„	<i>korre</i> .
<i>howgo</i> , a fence	„	<i>koule</i> .
<i>hirānde</i> , supper	„	<i>kirāde</i> .
<i>hūbinirde</i> , a fireplace	„	<i>kūbinirde</i> .
<i>hōnduko</i> , mouth	„	<i>kondūle</i> .
<i>hinnare</i> , nose,	„	<i>kinne</i> .
<i>hēndu</i> , wind	„	<i>kennēle</i> .
<i>hurundāre</i> , rain	„	<i>kurundāde</i> .
<i>hōndu</i> , finger	„	<i>kolli</i> .
<i>heino</i> , old	„	<i>kide</i> .

We have a reversal of this rule when the explosive initial *k* is changed into the aspirated *h* by transition into the pl., as :

<i>kādo</i> , slave	plural	<i>hābe</i> .
<i>kōddo</i> , stranger	„	<i>hobbe</i> .
<i>kordo</i> , concubine	„	<i>horda</i> .
<i>héfero</i> , unbeliever	„	<i>héferēbe</i> , Arabic كافر

d. The labial *f* fricative becomes changed into the tennis *p* in the pl., as :

<i>fānu</i> , a calabass	plural	<i>pāli</i> .
<i>fedēnu</i> , finger nail	„	<i>pedēle</i> .
<i>feiānde</i> , pot	„	<i>peiānde</i> .
<i>faddo</i> , shoe	„	<i>paddo</i> .
<i>fauru</i> , frog	„	<i>pābi</i> .
<i>fingari</i> , a rifle, gun	„	<i>pingāji</i> .
<i>farnídere</i> , thunder	„	<i>parnide</i> .
<i>fukēre</i> , an unbroken field	„	<i>pakēji</i> .
<i>feuiānde</i> , a lie	„	<i>pennāli</i> .
<i>fundo</i> , a fugitive	„	<i>pundi</i> .
<i>fīni</i> , a flower	„	<i>pīde</i> .

e. The labial semi-vowel *w* at the beginning of nouns is reduced to the media *b* if the noun enter the pl., as :

<i>wánāre</i> , a mantle	plural	<i>banāde</i> .
<i>warnidkere</i> , a cow house	„	<i>barniāke</i> .
<i>wófonde</i> , egg	„	<i>bófode</i> .
<i>wānde</i> , bell	„	<i>bāle</i> .
<i>wōru</i> , mortar	„	<i>bōbi</i> .
<i>wókude</i> , cheek	„	<i>bókude</i> .
<i>wóduru</i> , pawpaw fruit	„	<i>būdi irr</i> .
<i>woji</i> , red, light brown, Ger. rothbraun, pl. bodēji.		

f. The same law of permutation can be reversed, as shown by the existence of the few examples which we possess when the initial *b* is turned into *w*. Remember the similar process with *h* and *k*, given under the letter *b* and *c*, as :

<i>babányo</i> , uncle, brother from the father's side, pl. <i>wábaibe</i> .	
<i>batulājo</i> , servant	„ <i>watulābe</i> .

g. The labial semi-vowel *w*, if beginning a noun in the singl., is turned into a palatal *g* by entering into the pl., as :

<i>wordu</i> , a horned deer	plural	<i>gordi</i> .
<i>wābuko</i> , cheek	„	<i>gābude</i> .
<i>wūdēre</i> , cloth	„	<i>gūde</i> .
<i>wūddu</i> , abdomen	„	<i>gūddi</i> .
<i>wūrro</i> , cow shed	„	<i>gurrēle</i> .
<i>wūlūre</i> , thousand	„	<i>gulūje</i> .

h. The same principle reversed by turning *g* into *w*, as :

<i>gorko</i> , a man	plural	<i>worbe</i> .
<i>gujo</i> , a thief	„	<i>wibbe</i> .
<i>gedo</i> , a stranger	„	<i>wobe</i> .

gōto, one, by the impersonal form prolonged into *wōtēre*.

i. The dental *r* at the beginning of a word is changed into the dental *d* in forming the pl., as :

<i>rēdu</i> , womb, belly,	plural	<i>dēdi</i> .
<i>runde</i> , cloud	„	<i>dunde</i> .
<i>rudē</i> , „	„	<i>dūle</i> .
<i>rēwa</i> , cow	„	<i>dēi</i> .
<i>rauni</i> , white, adj.	„	<i>dannēji</i> .
<i>ronde</i> , a slave yard	„	<i>donde</i> .

k. Words occur in which the same rule is reversed, and the dental *d*, if initial, becomes *r* in the pl., as :

<i>dābo</i> , short,	plural	<i>rābi</i> .
<i>dewbo</i> , woman	„	<i>raube</i> .

l. The palatal semi-vowel *y* of the singl. appears in some cases to be replaced by the compound dental media *j* in the pl., of which we have only the following word ; as :

<i>yontere</i> , a week,	plural	<i>jonte</i> .
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m. The dental *s* at the beginning of a noun in the singl. is in a large number of words, in forming the pl., changed into the compound dental media *j* or *š* ; as :

<i>sūtu</i> , a house,	plural	<i>jūdi</i> , <i>jūti</i> and <i>šūdi</i> .
<i>sulāre</i> , a white cloth	„	<i>judāde</i> and <i>šudāde</i> .
<i>sàwāwere</i> , dew	„	<i>jawāwede</i> and <i>jawāwe</i> .
<i>sukūndu</i> , hair	„	<i>jukūli</i> .

<i>sāre</i> , town	plural	<i>jāe</i> .
<i>edbande</i> , soap	„	<i>jdbane</i> .
<i>saudu</i> , a bag	„	<i>jauli</i> .
<i>sabēre</i> , a deserted town	„	<i>jabēje</i> .
<i>sapo</i> , ten, numeral n	„	<i>japdnde</i> , irr, tens.

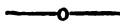
Remark to §. 11.

It will be observed from the alterations which the above examples undergo, that the permutation of the initial letters remains, with the exception of *w* into *g*, and of *y* into *j*, homogeneous in principle, i.e., the exchange of the initials occurs exactly within one and the same class to which the letter belongs according to its organic origin. The process of permutation takes place from the tenuis to the media or lenis. Thus we find by a glance at the metamorphose that the faucal $\text{ʔ} = \text{ʕ}$ in Arabic is reduced into *g*; the *h* into *k* and *vice versa*; the *w* into *b* and *vice versa*; the *r* into *d* and *vice versa*; the dental tenuis *s* into the compound media *j* and *ʃ*.

B. Permutation of stem letters of nouns.

§. 12. Besides the exchange of initial letters, as shown in the previous paragraph, the transition to the pl. causes a change of the radical letters of nouns. Stems of words, the radical letters of which consisting of double consonants of the dental or lingual class or the palatal compounds *ng*, *nn*, *nd*, *dd*, permute these letters into double linguals *ll*, as :

<i>honnu</i> , finger,	plural	<i>kolli</i> .
<i>sundu</i> , bird	„	<i>julli</i> .
<i>boddi</i> , snake	„	<i>bolli</i> .
<i>wuddu</i> , abdomen	„	<i>gulli</i> .
<i>jangol</i> , river	„	<i>jalludi</i> .



CHAPTER IV.

EUPHONIC CHANGES OF CONSONANTS IN THE SUCCESSION OF WORDS, AND
THE FORMATION OF VERBAL STEMS, AND THE INFLECTION OF ADJECTIVES.

§. 13. These changes occur when hardness is to be avoided between the last letter of a word and the first of the subsequent one;

also in the stems of adjectives and participles when the last stem letter requires euphonic conformity with the first letter of the personal affix, or as the case may require with the first letter of the impersonal affix derived from the governing noun.

Before we enter upon the euphonic changes in the Fulde, we have to refer to similar rules in other ancient and modern languages. In Arabic the artical أل is assimilated with the first consonants of the noun if this begins with one of the so-called solar letters to which belong all the dentals, linguals, and sibilents, viz., ألشَّمش the sun is spoken *eshemsh*, and الرَّب ; the master is spoken *arrabbu*, and الرَّيْن is spoken *addīnu*. Again we know of a similar assimilation of the لوميِر letters when the ن of the prep. مِنْ is quite absorbed as soon as one of these letters succeed this prep. as initial letter of the subsequent word, as: مِنْ لَّسَان is spoken *millisani*; مِنْ وَلِي is spoken *miwwāli*; مِنْ رَب is spoken *mirrabbi*; مِنْ مَال is spoken as *mimmāli*, and أَنْ يَتَقَدَّمَ is spoken as *ayyatakaddama*.

We also refer to the permutation and assimilation as well which the Greek ν has to undergo if succeeded by the liquida λ and ρ . This refers to the prep. $\sigma\upsilon\nu$ in combination with $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ = $\sigma\upsilon\lambda\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, or with $\rho\acute{\alpha}\pi\tau\omega$ = $\sigma\upsilon\rho\acute{\rho}\acute{\alpha}\pi\tau\omega$; ν becomes μ before the labials β and π and ϕ aspirated, as $\sigma\upsilon\mu\beta\acute{\alpha}\nu\omega$, $\sigma\upsilon\mu\pi\iota\tau\omega$, $\sigma\upsilon\mu\phi\acute{\epsilon}\rho\omega$, etc. In Latin we find the preposition *in* undergoing permutation before the labials b and p , viz., *imbuo*, *imploro*, *improbis*. Also in Italian there exists the same assimilation, as: *collo* for *conlo*; *colla* for *con-la*, and *colli* for *con-li*. The Fulde has restricted this assimilation and permutation to the palatal ñ and the lingual n , which we shall exhibit in the following way, whilst we can scarcely omit alluding to the compensation of the Hebrew article ה with a dagesh forte in every consonant beginning a noun with the article ה . The gutturals remain as a matter of course excepted, and the student will be

aware how in this respect the γ of the article is compensated.

A. *Assimilation* of a final \dot{n} , palatal with the first letter of a subsequent word, takes place with the following small words. In *Jon*, Arabic جَوْن a poss. pron. He who has, or possesses; in the dem. pron. *duñ*, that; in the adv. *doñ*, there; and in the verbal pronouns *Min*, *an*, *on*, *men*, and *ben*. But assimilation only takes place when the first letter of the subsequent word is one of these, as:

α , of the linguals *l*, *n*, *r*.

β , of the labials *m* or *w*.

γ , or the semi-vowel and palatal *y*.

The palatal \dot{n} is then never heard, but the subsequent letter of the next word is pronounced *with strength*, and this is therefore analogous to the euphonic principles which we have explained in our introductory remarks above. The following examples will show the assimilation in Fulde words, as:

<i>Jon-liwēyo</i> , with wings	is spoken as	<i>Jolliwēyo</i> .
<i>duñ mōbi</i> , this moves	„	<i>dum-mōbi</i> .
<i>min nella</i> , I send	„	<i>min-nella</i> .
<i>an-libi</i> , thou errest	„	<i>alibi</i> .
<i>men rēwe-mo</i> , we follow him	„	<i>mer-rēwe-mo</i> .
<i>men māya</i> , we die	„	<i>mem māya</i> .
<i>on wadi</i> , you did	„	<i>ow-wadi</i> .
<i>ben walla</i> , they help	„	<i>bew-walla</i> .
<i>an-nanni</i> , thou hast heard	„	<i>an-nanni</i> .
<i>min yaha</i> , I go	„	<i>miy-yaha</i> .
<i>ben yi-i</i> , they see	„	<i>bey yi-i</i> .
<i>on wi-i</i> , ye say	„	<i>ow-wi-i</i> .

B. *Permutation* of the palatal \dot{n} and the lingual *n*.

I. *Permutation* of the \dot{n} .

α , into *m* takes place if the first letter of the subsequent word be *b* or *p*; thus—

ϵ , *g*, *duñ burāni be*, this is better for them, becomes *dum burāni be*.

on buri, who surpasses, becomes *om buri*.

Jon bitali, life-possessing, becomes *Jombitali*.

ben pi-i, they beat, *ben pi-i*.

β , into n lingual before the dentals and sibilants d, t, s, β, j , as :

<i>miä dāri</i> , I stand	becomes	<i>min dari</i> .
<i>~ä taji</i> , thou cuttest	"	<i>~än taji</i> .
<i>~on säza</i> , that hour,	"	<i>~on säza</i> .
<i>Jon šaulo</i> , with a voice	"	<i>Jon šaulo</i> .
<i>meä jōda</i> , we are sitting	"	<i>men jōda</i> .
<i>on jābi</i> , you answer	"	<i>~on jābi</i> .
<i>beä sēnide</i> , they are coming	"	<i>ben sēnide</i> .

II. Permutation of the lingual n into labial m and \tilde{n} palatal.

α , this reduction takes place in the final letters of the stems of verbs and adjectives, in order to conform with the personal pl. affix *be*. In the case of the verb the participle is alone concerned, and of that only the pl. form, as :

bondo, bad, pl. *~orbe bombe*, bad men ; thus of *rēni* we have

rēnando, partic. III. rel. conj., prsl. pl. *rēnambe*.

barkindo " " of *barki*, pl. *barkimbe*.

sätindo " " of *sati*, pl. *satimbe*.

β , the n becomes palatal \tilde{n} , as final stem letter of an adjective, if it has to receive one of the palatal affixes, *ka, ke, ki, ko*, as *daha bonka*, *danke bonke*, *jurki bonki*, *maro bonko*.

γ , the lingual n as final before the acceptance of the nasal affixes *~ga, ~ge, ~gi, ~go, ~gu*, is absorbed by the heavier palatal letter \tilde{n} , and the stem *bon* of *bondo* presents, in connection with these affixes, the form of *boñ* instead of *boñn*, as : *fiṭina boñga*, *nāge boñge*, *ṭiāgi boñgi*, *~urro boñgo*, and *konñu boñgu*.

δ , the lingual affixes *nde, ndi* and *ndu* do not admit of contraction with the final n of the stem ; an organic difficulty in pronouncing two nn is, no doubt, the cause of it in this case, the genius of the Fulde has adopted an expedient in the lingual endings *~re, ~ri* and *uru*, i.e., *deṭtere boñre*, *fiāgāri boñri*, and *sūndu bonuru*. Comp. Ch. XX., §. 41, 2.

ϵ , there is a labial affix *mba* referring to larger animals, as *e, g*, *mauba*, an elephant. In this case the soft pronunciation of the m in *bomba* proves undoubtedly elision of the radical n after its assimilation into a labial m , in order to avoid an evident difficulty or heaviness in pronouncing *bomm̃ba*, therefore *mauba bomba*, a bad elephant.

C. Restoration of euphony by epenthetic letters.

Before entering upon those points where the Fulde employs these euphonic expedients, we shall quote some similar cases from other languages which will confirm this assertion. Already in Hebrew we have to mention the *nun* ן epentheticum, which is an interpolation between the verb and the pers. affix, and bestows emphasis of expression, as הִתְהַרְרָהּ for הִתְהַרְרָהּ and הִתְהַרְרָהּ for הִתְהַרְרָהּ the latter form occurs between the prep. מִן and the pers. affix of 1st 2nd and 3rd pers. singl., and 1st pers. pl. A purely euphonic use is made in Greek of *ν* ἐφελκυστικόν, if the next word after ἐσὶ begins with a vowel, as ἐστὶν ὁμοιος. Similar euphonic letters we find in Italian, partly to prevent hyasis or to bestow precision and preserve the shortness of syllables originally short. The capula *è* becomes *ed*, with a subsequent word beginning with a vowel, *ed allora*; then a euphonic *m* is put between the 2nd pers. singl. imp. of *dare* and *dire* = *dicere*, and the affix singl. of the 1st pers. *mi*, i.e., *dammi* and *dimmi* for *da-mi* and *dà-mi*, as every where the imperative preserves shortness of intonation in order to preserve its character of positivity. Again in compound verbs with the particles *a*, *o*, *da*, *fra*, *ra*, *so*, *su*, the Italian doubles the initial consonant of the verb, whereby these prefixal particles appear as closed syllables and thus retain their original shortness, as *accorrere*, *apporre*, *dabben*, *frammettere*, *raggiungere*, *suddividere* and others. A euphonic *é* is put between the pronominal and enclitic forms *gli* and *lo* and spoken *gliélo*. Comp. *Ollendo*, 85th Lect., p. 592. In French, hyasis is avoided and euphony restored by drawing the *r* and *s* at the end of words in speaking towards the opening vowel of the next word, as *le soleil ne se lève pas encore*; thus it falls on the ear whilst orthography demands to write *pas encore*, or *je veux parler (rà) quelqu'un*. Sometimes hyasis is avoided by the insertion of a *t* between two vowels: *ya-t-il des arbres* and *a-t-elle versé des larmes*. (2) *a-ell* and *ya-il* is unbearable to the ear. In the case of the Fulde hyasis is modified between the two clashing vowels, of which the one is at the end of the finite verb and the other at the beginning of the affix *am*, *me*, *to me*, etc., viz., 1st pers. singl. The *ἐνέθεως* which is here adopted is the

palatal *k* inserted between the finite vowel and the affix, as :

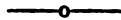
ʃ-aʃ aʃi-k-am, if you leave me, or, to me something.

o fombo-k-am, he is shaving me.

o-o bido yidi-k-am, this child loves me.

wi-mo yō owalla-k-am, tell him he must help me.

The 2nd pers. pl. *on* *ye*, although beginning with a vowel, seems to present no hardness to the native ear, as we don't remember a case with the transition letter *k* following the verb. They say with evident ease : *meʃ hāla-on* and *miʃ-nani-on* ; the guttural nature of the *on* may be the reason for dispensing with the *k*. In many cases the Fulde avoid *-am* and substitute another affix for the 1st pers. singl., i.e., *lä*, as *ʃ-aʃ yidi-la wōta aʃi-la*, if thou lovest me do not forsake me. And in conclusion, it is also proper to mention that nouns ending in any vowels whatsoever receive, nevertheless, the possessive affix without epenthesis, as *bāba -am*, my father ; *puʃe -am*, my horse ; *pingāʃe on*, your guns, and *deʃte -am*, my books. As far as our experience goes we don't remember to have heard the articulation of a transition consonant before the possessive pron. in junction with a noun. The proper verbal affixes of the 1st pers. singl. are *la* and *mi* ; yet by a diversion of the phraseology the idiom can resort to the possessive affix of the 1st pers. singl. which belongs to the noun, i.e., *-am*, my, and after a vowel, *-kam*, as *aʃ gondi*, *la* or *aʃ nanni-mi*, thou believest me ; thou understandest me, can be given *aʃ gondi-kam* *aʃ nanni-kam*, and the adv. temp. *on*, *sā-a*, *sā-a* at that time attracts a euphonic prosthetic *h* in many cases where the last letter of the previous word has been a vowel, viz., *oidwi-mo hon-sā-a*, he found him at the same hour.



CHAPTER V.

THE ACCENTUATION.

§. 14. To establish exact and binding definitions for the intonation of the Fulde, is rather a difficult undertaking. The cases in which the tone syllable can be defined by rules are the following :—

(1). The position of the tone syllable in Fulde words varies

between the antepenult and the penult, or in other words, between the second and third syllables if counting from the end of the word.

(2). If a word contains a syllable with a long vowel, the accent rests thereon; diphthongs are, however, not necessarily equal to long vowels, and it occurs not unfrequently that the accent rests upon a single vowel in one and the same word where a diphthong occurs in one of its syllables, as: *sāre, sūtu bāba nāro hēwi fingāri douḡde gertōde gelḡdi minirāo jibbinḡde kaddiru léuru héauti kíkala hódede féludo jawḡwere déwbo, máudo nōuru ráube sáutu, houḡwo hauḡotḡdo.*

(3). A certain number of words but especially the pls. of some personal nouns, the singl. and pl. of the participle of the aorist and others allow two long syllables to occur in one and the same word; in this case the accent rests upon *that* of the long vowels, that is, next to the end of the word, as: *mámāre bábarābe kíkālābe-kásāle táwalibābe héutifido kaddirābe jábḡwo jábotḡdo.*

(4). Upon the *penult* is the accentuation in all disyllabic words, whether the vowel be short or long, viz., *kádo hábe wáuro mbále láwot sūtu bábbə, pūḡu lámḡo légal górror*; *b*, in all negative finite forms of the verb: *andāli arāli yahāli ladāki ladanōki jḡdāke wadāke*; *a*, in all infinitives and participles from the 3rd to the 6th conj.: *barkinde fenyānde soḡlirde jikorde jipporde moḡtinrde waruntirde yahūdo*; *d*, in all passive participles and the infinitives in *āde warāde barkinādo jomirādo baduntirādo, warāde tilfāde jokitāde warēde*; in the passive of the finite verb in the present and aorist: *warāma, fidāma, yahāde, torāde, waretḡdo, barkinetḡdo, morintinādo*; also *e*, in the impersonal part. of the medium: *warēde, wḡḡde, innḡde, jibbinḡde, barkinḡdo, wietḡdo, waretḡdo, douḡde, jibbinḡde*; *f*, in all impers. part. ending in *o*: *amḡdo, torotḡdo, passotḡdo, fombḡdo, fombotḡdo, hauḡotḡdo, windanōdo*; *g*, in all part. officii: *amḡwo, wḡḡwo, yahḡwo, windḡwo*; *k*, part. fut. act.: *toraido, araido, waraido, yidido.*

(5). Upon the penult is the tone in all adjectives, adverbs and numbers, with the exception of those from 6 to 9: *dūdi, móto, ráumi, hḡso, bonḡo, jūwi, ko-sati, kohḡwi, gāta, gāni, dḡu, lḡi kíkide, góto, dḡdi, táte, nāi, jḡgo, sḡpo, tḡmedere, wulḡre, guḡḡe*; also in all single forms of the verb in the 1st radical conj.: *wári, bádi, félḡ, wḡi, mári, wádi.*

(6). Upon the ante penult is the tone in many polysyllabic

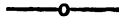
words of purely short syllables; to this class belong many nouns, as *deftere*, *ñbirde*, *hóltira*, *warniákere*, *tótoko*, *drwanda*, *fítini*, etc.; *b*, the infinitives, partic. active of the 1st and 2nd conj.: *āmude*, *fēlude*, *sēñide*, *hātude*, *ókude*, *sátude*; *wíndudo*, *fēludo*, *bádudo*, *dāndudo*, *jokítudo*, *hautítudo*, *andítude*; also the partic. in *nyāmudo-nyāmube*, *āmudo*, *āmube-fēlube*; *c*, the finite but active forms of the derivative conjugations: *drata*, *wádata*, *jétata*, *tóroto*, *jódoto*, *hálkoto*, *fútoto*; *weiliti*, *hébbiti*, *nódit*, *hautéti*, *jokiti*, *wálliti*, *bárkini*, *bántini*, *jíbbini*, *wíndana*, *drana*, *dóftina*, *réntiri*, *húwori*, *ártira*, *dátira*, *sóñliri*, *hóltiri*, *warúntira*, *wotúntira*, *duñúntira*, *haurúntiri*, *drua*, *hájua*, *yáhuá*, *háburui*, *fótui*, *néllui*; *d*, to this class belong the exceptions in No. 5, viz., *jédidi*, *jétati*, *jēnai*.

(7). Whilst the definite stem singl., although prolonging the length of the noun by an affix syllable, leaves the original accent untouched, yet the tone has to make a move forward in all nouns that are increased by the article in the shape of the following affixes by *ñgal ñgol ñgi ñge ñgo ñgu*, as: *légal* = *légáñgal*, *bándarawal* = *bandarawáñgal*, *dewal* = *dewáñgal*, *górrol* = *gorróñgol*, *délbol* = *delbóñgol*, *koidol* = *koidóñgol*, *kárnawi* = *karnawíñgi*, *làng* = *lingíñgi*, *nege* = *negénge*, *hège* = *hegénge*, *kēne* = *kenénge*, *ñēne* = *nenénge*, *wúrro* = *wurróñgo*, *wábuko* = *wabukóñgo*, *yēso* = *yesóñgo*, *kāmu* = *kamúñgu*, *konnu* = *konnúñgu*, *dúngu* = *dungúñgu*. The affix *ndu* moves, in the definite state, the original accent from the fourth syllable to the third, this affix being regarded light, as: *áladu* = *aládundu*, *kúllaru* = *kullárundu*, *lēuru* = *léúrundu*; *b*, the heavy affixes in the pl. of nouns draw the accent also upon the penult, they are: *dí le lí bē jē jí*; *ságata* = *sagatābe*, *mámaseero* = *māmāserābe*, *ñēne* = *ñēnerābe*, *tórodo* = *torōbe*, *hūwo* = *huwōbe*, *jerno* = *jernōbe*, *lābe* = *labōdi*, *dabúnde* = *dabundēdi*, *hirke* = *hirkēdi*, *áladu* = *galādi*, *dúnduru* = *dundúdi*, *jínnavi* = *jinnādi*, *wúrro* = *gurrēle*, *káidi* = *káidēle*, *jurke* = *jurkēle*, *kēnnu* = *kennēle*, *dólóke* = *dolokēje*, *dūal* = *duāje*, *simbirro* = *simbínje*, *honduko* = *kondūle*, *dóudi* = *doūle*, *kāmu* = *kamūli*, *núkúlol* = *jukūli*, *kónnu* = *konnēli*, *kúllaru* = *kullāji*, *dókúwal* = *dokūji*, *báñaru* = *bañarūji*, *gálle* = *gallāji*, *hāla* = *halāji*, *bēre* = *berēji*.

(8). Accentuation upon the ultima occurs but seldom. The

almost solitary case in which it occurs is in the contraction of the negative form of the verb in the present tense of the 1st conj., as: *min aratá* into *arā*, *min andatá* into *andā*; *yahatá-yahā*; already the regular form throws the accent upon the short *tá*, or of derivative conjugations: *mi windana* = *mi windanā*, *mi holtirá* = *holtirā*. The ultima is accentuated in the salutation *kisiyé*, peace. It may be proper here to remark that monosyllabic words are mostly distinguished by a marked intonation, i.e., the imperative forms of the singl. of verbs the roots of which ending in a lingual letter or the faucal *h*; as: *ár* come, from *ara*; *wár* kill, from *wara*; *kull* fear, from *hullo*; *nell* send, from *nelli*; *yáñ* go, from *yáha*. We also mention the prep. *é* and *tó*, the adv. *dón*, *dún* and *fób*.

Conclusion:—The above given rules for the accentuation may hold good in the majority of cases; to enter upon the many deviations is impossible. To obviate all difficulty or doubtfulness in the accent of words, we have provided the original texts with the necessary signs to indicate every syllable upon which the tone rests.



CHAPTER VI.

THE FORMATION OF THE PLURAL.

Changes which the noun undergoes as to consonants and vowels in forming the pl. having been mentioned in the previous chapters, we come now to the usual mode of forming the pl., and the following tables will show that it is accomplished by means of affixes either *increasing the stem* or *the ending* of the word in the singl. All regular nouns can be divided into 3 classes with regard to the formation of the pl.

This pl. is formed :

- I., by prolongation of the noun, i.e., by the increase of a syllabic affix.
- II., by apocopè of the last syllable of the noun.
- III., by apocopè of the last syllable in the singl. and the addition of a pl. affix.

These additions may be :

a, a single vowel. *b*, a full syllable.

§. 15. I.—The first and simplest form of the pl. is that by *prolongation* of the noun by a *syllable*. The number of the pl. affixes for all nouns are thirteen, as :

e i be bi ābe rābe de di Je Ji le ėle oi.

The affixes which form the pl. by increasing the singl. state of the noun are seven, as :

be rābe de di Je Ji li.

a. Exclusively personal are the pl. affixes *be* and *rābe*, as :

<i>ságuta</i> , a young man,	plural	<i>sagatābe.</i>
<i>tákam</i> , a settler	"	<i>takámbe.</i>
<i>bāba</i> , father	"	<i>babarābe.</i>
<i>yūma</i> , mother, Arb. ^م _أ	"	<i>gumarābe.</i>
<i>āġene</i> , mother, grandmother, plural		<i>āġenerābe.</i>
<i>bōbo</i> , a child	"	<i>bōbōbe.</i>
<i>kūwo</i> , a labourer	"	<i>kūwōbe.</i>
<i>ĵerno</i> , a priest	"	<i>ĵernōbe.</i>
<i>ságata</i> , a young man	"	<i>sagatābe,</i>
<i>ĵelĵo</i> , a king's messenger	"	<i>ĵelĵōbe.</i>
<i>Bambarańko</i> , a Bambara man		<i>Bambarańkōbe.</i>
<i>Jahudińko</i> , a Jew		<i>Yahudińkōbe.</i>

b. Nouns increasing in the pl. by the affix syllables *de*, *di*, form a numerous class, and signify material things or abstract objects, as :

<i>lābo</i> , a spear,	plural	<i>labōdi.</i>
<i>dabunde</i> , winter	"	<i>dabundēdi.</i>
<i>kaidi</i> , paper	"	<i>kaididi.</i>
<i>kandi</i> , cow milk	"	<i>kandīdi.</i>
<i>kírke</i> , saddle	"	<i>kirkēdi.</i>
<i>bōto</i> , a bag	"	<i>botōdi.</i>
<i>māro</i> , rice	"	<i>marōdi.</i>
<i>lebbi</i> , month	"	<i>lebbidi.</i>
<i>puju</i> , horse	"	<i>pujudi.</i>

Affix <i>de</i> , galle, garden	„	<i>gállede</i> .
<i>se'e</i> , a burrow	„	<i>se'ede</i> , etc.

c. Pls. increasing the noun by the affix *ji*, include a large and diversified class of nouns of things both natural and artificial and of some animals, as :

<i>alñali</i> , property, Arb.	الْأَمَال	plural	<i>alñali'ji</i> .
<i>bañaru</i> , the sea	بحر	„	<i>bahar'ji</i> .
<i>ñábaru</i> , news	خبر	„	<i>ñabar'ji</i> .
<i>n'abi</i> , lion		„	<i>n'ab'ji</i> .
<i>botōri</i> , leopard		„	<i>botor'ji</i> .
<i>míran</i> , a vessel		„	<i>míran'ji</i> .
<i>bakate</i> , letter		„	<i>bakate'ji</i> .
<i>galle</i> , farm		„	<i>gall'ji</i> .
<i>sobbe</i> , excrement		„	<i>sobb'ji</i> .
<i>hāla</i> , voice, word		„	<i>hala'ji</i> .
<i>bēre</i> , sorbet		„	<i>ber'ji</i> .
<i>durma</i> , cough		„	<i>durma'ji</i> .
<i>bodo</i> , bag		„	<i>bod'ji</i> .
<i>hirke</i> , saddle		„	<i>kirke'ji</i> . ^{*)}
<i>boiri</i> , yams		„	<i>boir'ji</i> .
<i>yñtere</i> , eye		„	<i>yñtere'ji</i> and <i>gñte</i> .

d. To some nouns the pl. gives the affix *li*, but this formation seems to be of rare occurrence; as :

<i>kāmu</i> , the sky,	plural	<i>kamūli</i> .
<i>konnu</i> , war	„	<i>konnēli</i> belongs to a different class.

§. 16. II.—Apocopè of the last syllable of the noun.

There is a class of nouns which it appears is strictly regular in the formation of the pl. ; they are those that end with the double syllable *ere*. Nouns of this termination, the signification of which is most various and includes besides abstract and material things also animals, form the pl. by simply dropping the final syllable *re*, as :

<i>hōdgre</i> , star,	plural	<i>hōde</i> .
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<i>Ɂarniakere</i> , cow house,	plural	<i>barniake</i> .
<i>kippere</i> , yams	"	<i>kappe</i> .
<i>jambere</i> , axe	"	<i>jambe</i> .
<i>teppere</i> , foot	"	<i>teppe</i> .
<i>yɔntere</i> , week	"	<i>jonte</i> .
<i>farnɔdere</i> , thunder	"	<i>parnɔde</i> .
<i>kinnere</i> , nose	"	<i>kinne</i> .
<i>yɔtɛre</i> , fire eye	"	<i>gɔte</i> and <i>yɔte</i> .
<i>deftere</i> , book	"	<i>defte</i> .
<i>kolɛere</i> , cattle	"	<i>kolɛe</i> .
<i>feɟere</i> , division, 1 part	"	<i>feɟe</i> .
<i>sawɔwɛere</i> , dew	"	<i>ɟawɔwe</i> .

§. 17. III.—Formation of the pl. of nouns by apocopè of the last syllable of the noun and addition of the pl. affix. These additions consist either of a single letter or a syllable. We obtain the following divisions :

A. Additions by the vowels *e* or *i*.

B. Syllabic additions by the following 10 affixes : *be bi de di jɛ ɟi le li ɛle* and *ade*, which latter appears to be given to nouns from the Arabic.

Lit. A., a. Nouns accepting in the pl. the vowel addition *e*, after rescinding the final syllable, are in signification of a promiscuous description and embrace animals too, as :

<i>bāfal</i> , door,	plural	<i>bāfe</i> .
<i>gefa</i> , also <i>yɛso</i> , face	"	<i>geɛe</i> .
<i>kurral</i> , arrow	"	<i>kurre</i> .
<i>sāre</i> , town	"	<i>jāe</i> .
<i>hɔre</i> , head	"	<i>kɔe</i> .
<i>faddo</i> , shoe	"	<i>padde</i> .
<i>rulde</i> , cloud	"	<i>dūle</i> .
<i>wordu</i> , buck deer	"	<i>worde</i> .
<i>beɟal</i> , rib	"	<i>beɟe</i> .
<i>fello</i> , hill	"	<i>pelle</i> .
<i>koɁan</i> , sour milk	"	<i>koɁe</i> .
<i>balde</i> , day	"	<i>balle</i> .

<i>balan̄gal</i> , rod,	plural	<i>balan̄ge</i> .
<i>birradan̄</i> , fresh milk	„	<i>birrade</i> .
<i>dian̄</i> , water	„	<i>d̄ie</i> .
<i>ūre</i> , boil	„	<i>ūs</i> .
<i>neba</i> , butter	„	<i>nebe</i> .
<i>sābunde</i> , soap	„	<i>jābune</i> .

β. Many nouns drop in the pl. the last syllable and receive an *i*. Some ending in *u* merely change this final vowel into *i*; the majority of this class of nouns include objects of nature, animals and parts of the human body, viz.:

<i>tondu</i> , lip,	plural, <i>tondi</i> .
<i>honn̄i</i> , finger	„ <i>koll̄i</i> .
<i>bōgol</i> , rope	„ <i>bōgi</i> .
<i>gorrol</i> , book shelf	„ <i>gorri</i> .
<i>lēbol</i> , skin	„ <i>lēbi</i> .
<i>duṅgul</i> , hill	„ <i>duṅgi</i> .
<i>sūdu</i> , house	„ <i>jūdi</i> .
<i>konondol</i> , throat	„ <i>konondi</i> .
<i>bālu</i> , sheep	„ <i>bāl̄i</i> .
<i>lāngi</i> , fish	„ <i>l̄i</i> .
<i>rēwe</i> , cow, the female of many young animals	„ <i>d̄ēi</i> .
<i>garri</i> , stallion	„ <i>gāi</i> .
<i>narlu</i> , he-cat	„ <i>narli</i> .
<i>jarlu</i> , she-cat	„ <i>jarli</i> .
<i>baḥru</i> , Arb. بحر sea, lake	„ <i>bāḥi</i> , lakes
<i>bāru</i> , quiver	„ <i>bāri</i> , quivers.

Lit. B. Pl. formation by syllabic addition.

To this class of nouns belong all those that adopt an affix syllable in the pl. after cutting off the last syllable of the singl. To this department belong the nouns of human beings, animals, and objects of every description.

These affixes are ten : *be bi de di je ji le li* and *ḫe*.

(1). Nouns that give up the last syllable or vowel in the singl. for the affixes *be* and *abe*, are like those of I. class *a*, exclusively personal; yet a few of the larger animals take likewise the personal

affix, and also some nouns of irregular formation retain the affix *be*, are mentioned under this head, as :

	<i>gorko</i> , a man	plural	<i>worbe</i> .
	<i>dewbo</i> , a woman	"	<i>raube</i> .
	<i>sufido</i> , a married woman	"	<i>sufibe</i> .
	<i>minirāo</i> , brother and cousin	"	<i>minirābe</i> .
	<i>jiūwo</i> , a young woman	"	<i>jiūbe</i> .
	<i>minirāo</i> , brother	"	<i>minirābe</i> .
	<i>ta-ālībi</i> , a pupil of <i>Quorān</i>	"	<i>ta-ālībābe</i> .
	<i>mamāsero</i> , grandfather	"	<i>mamāserābe</i> .
	<i>kikalājo</i> , old man	"	<i>kikalābe</i> .
	<i>gujo</i> , thief	"	<i>wibe</i> .
	<i>sukalel</i> , a young boy	"	<i>sukābe</i> .
	<i>ngwa</i> , elephant	"	<i>ngbe</i> .
	<i>kodo</i> , stranger	"	<i>hobe</i> .
	<i>batulājo</i> , servant	"	<i>watulābe</i> .
	<i>lamdo</i> , king	"	<i>lambe</i> .
	<i>juldo</i> , moslem	"	<i>julbe</i> .
	<i>defōwo</i> , a cook	"	<i>defōbe</i> .
	<i>nelādo</i> , prophet	"	<i>nelābe</i> .
	<i>tābōwo</i> , a follower of Islam	"	<i>tabōbe</i> .
	<i>Māsinādo</i> , a Masina man	"	<i>Māsinābe</i> .
	<i>Māsinānkēwo</i> , a man born there	"	<i>Māsinānkēbe</i> .
Irr.	<i>gainako</i> , a shepherd	"	<i>ainōbe</i> .
"	<i>babānio</i> , a brother	"	<i>wōbaibe</i> .
	<i>tōrodo</i> , a beggar	"	<i>torōbe</i> .
	<i>tōrotōdo</i> , a person praying	"	<i>tōrotōbe</i> .

(2). The shortened noun of the singl. accepting in the pl. the affix *bi*, as :

<i>noura</i> , alligator,	plural	<i>nōbi</i> , contr. <i>nowbi</i> .
<i>nōru</i> , ear	"	<i>nōbi</i> .
<i>hōru</i> , darkness	"	<i>kōbi</i> .
<i>lauel</i> , road	"	<i>lābi</i> .
<i>wōru</i> , a mother's breast	"	<i>bōbi</i> .
<i>fauru</i> , frog	"	<i>pābi</i> , contr. <i>pawbi</i> .

(3). Nouns assuming the affix *de* in the pl. are names of objects of nature and industry, and include some abstract nouns, as :

<i>sudāre</i> , cloth,	plural	<i>sudāde</i> .
<i>hirando</i> , supper	„	<i>kirāde</i> .
<i>gaika</i> , hole	„	<i>gaide</i> .
<i>nyalāne</i> , day	„	<i>nyalde</i> .
<i>hurundāre</i> , ring	„	<i>kurundāde</i> .
<i>feiānde</i> , pot	„	<i>peiānde</i> .
<i>lābi</i> , knife	„	<i>lāde</i> .
<i>wanāre</i> , mantle	„	<i>banāde</i> .
<i>wōfonde</i> , egg	„	<i>bōtode</i> .
<i>pennal</i> , nail	„	<i>pende</i> .
<i>danke</i> , bed	„	<i>dande</i> .
<i>dawūngal</i> , dog	„	<i>dawāde</i> .
<i>margal</i> , store	„	<i>margāde</i> .
<i>lēri</i> , medecine	„	<i>levede</i> .
<i>lerne</i> , stomach	„	<i>berde</i> .
<i>wābuko</i> , cheek	„	<i>gābude</i> .
<i>runde</i> , slave yard	„	<i>dunde</i> .
<i>lāna</i> , canoe, ship	„	<i>lāde</i> .
<i>dāmbugale</i> , door	„	<i>dāmbude</i> .
<i>tinde</i> , brow	„	<i>tide</i> .
<i>pinde</i> , flower	„	<i>pīde</i> .
<i>koidol</i> , dream	„	<i>koidē</i> .

(4). Names of small animals and other various objects form the pl. with the affix *di*, if a palatal *n* occurs in the singl. before the affix *di*, it becomes a dental *n*, as :

<i>teṅgi</i> , louse,	plural	<i>tendi</i> .
<i>goṅgol</i> , tear	„	<i>gondi</i> .
<i>rēdu</i> , belly	„	<i>dēdi</i> .
<i>burūre</i> , bush	„	<i>burūde-di</i> .
<i>jinnawi</i> , Arb. جن	„	<i>jīnādi</i> .
<i>fiṅgāri</i> , gun	„	<i>piṅgādi</i> .
<i>rawānu</i> , dog	„	<i>dawādi</i> .

<i>ālādu</i> horn	plural	<i>galādi</i> .
<i>koṅgol</i> , voice	„	<i>koṅgudi</i> .
<i>nyūwūgu</i> , cat, (see Chap. II., § 7) pl. <i>nyūdi</i> .		

(5). The singl. of nouns whose pls. are formed by the affixes *ji* and *je* include objects of nature and the names of many animals. An irregular word is *doloke*, with its pl. *dolokāje*. Also this class of nouns designates objects of nature, many things of industry, and a number of animals, as :

<i>kankerdnwal</i> , box,	plural	<i>kankerdn̄je</i> .
<i>ndaual</i> , ostrich	„	<i>ndaūje</i> .
<i>nḡire</i> , fire	„	<i>nḡje</i> .
<i>kullaru</i> , monkey	„	<i>kullāji</i> .
<i>sūtirgal</i> , key	„	<i>sut̄ji</i> .
<i>dókuwal</i> , duck	„	<i>dokūje</i> .
<i>gokiru</i> , ape	„	<i>gok̄ji</i> .
<i>lānial</i> , boat	„	<i>lāje</i> .
<i>haire</i> , stone, Arb. الحجر	„	<i>kāje</i> .
<i>maio</i> , sea water, Arb. ماء	„	<i>māje</i> .
<i>daflāre</i> , a gun barrel	„	<i>daflāje</i> .
<i>dūal</i> , prayer	„	<i>duāje</i> .
<i>doloke</i> , shirt	„	<i>dolokāje</i> .
<i>mamāre</i> , old woman	„	<i>mamāje</i> , irr. pl.

(6). Shortened singls. making the pl. with the affixes *le* or *li*, include instruments, animals, and even some names of natural phenomena and of the universe, as :

<i>doude</i> , shade,	plural	<i>doule</i> .
<i>howko</i> , fence	„	<i>koule</i> .
<i>honduko</i> , mouth	„	<i>kondule</i> .
<i>wande</i> , hook	„	<i>bāle</i> .
<i>saidu</i> , a bag	„	<i>jauli</i> .
<i>bālu</i> , sheep	„	<i>bāli</i> .
<i>baṅgo</i> , spear	„	<i>bāli</i> .
<i>fānu</i> , calabash	„	<i>pāli</i> .
<i>rigāngo</i> , dry season	„	<i>rigāli</i> .
<i>diraṅgo</i> , stallion	„	<i>dirāli</i> .

(7). A confined class of nouns describing animals, objects of nature and industry, provide the curtailed singl. with the double affixes *āle* and *ēli* to enter the pl. By permutation of the *l* into *r* we also find the affix *ēre*, as:

<i>kaidi</i> , paper,	plural	<i>kaidāle</i> .
<i>dijam</i> , water	"	<i>dijāle</i> .
<i>pīni</i> , flower	"	<i>pidāle</i> .
<i>kurrol</i> , household goods	"	<i>kurrāle</i> .
<i>jurki</i> , smoke	"	<i>jurrāle</i> .
<i>gurro</i> , cow house	"	<i>gurrāle</i> .
<i>kennu</i> , wind	"	<i>kennāle</i> .
<i>lādi</i> , ground	"	<i>ladāle</i> , irr. <i>lorida</i> .
<i>konnū</i> , war	"	<i>konnāli</i> .
<i>jarli</i> , mare	"	<i>jarlēre</i> .
<i>bakali</i> , mule	"	<i>bakalēre</i> .

CHAPTER VII.

DIMINUTIVE FORMATION.

§. 18 Closely connected with the formation of the pl. is that of the diminutive which is also expressed by affixes; a noun entering the diminutive state is dealt with precisely in the same way as if it entered the pl. As the alteration which the noun undergoes by curtailing the singl. before entering the pl. has just been dealt with above, we refer, in regard to the diminutive affixes, to the analogous rules for the pl. affixes given in the previous chapter, viz.:

- (1). Singular *uñ*, plural *oi*.
- (2). " *kuñ* " *ñoi*.
- (3). " *gun*, *kuñ* " *goi*, *koi*.

A few formations of nouns are irregular in their diminutives.

- (1). Diminutive formation with *uñ* and *oi*; as:

<i>le'al</i> , tree	plural <i>le'ede</i> .	Diminutive <i>le'un</i> ,	plural <i>le'oi</i> .
<i>saudu</i> , bag	„ <i>jaudi</i> .	„ <i>jaulun</i>	„ <i>jauloi</i> .
<i>haire</i> , stone	„ <i>kāde</i> .	„ <i>kāduñ</i>	„ <i>kādoi</i> .
<i>horde</i> , calabash	„ <i>korre</i> .	„ <i>horrun</i>	„ <i>korroi</i> .
<i>fello</i> , hill	„ <i>pelle</i>	„ <i>pellun</i>	„ <i>pellloi</i> .
<i>jangol</i> , brook	„ <i>jallude</i>	„ <i>jallun</i>	„ <i>jalloi</i> .
<i>sāre</i> , town	„ <i>jāe</i>	„ <i>jāun</i>	„ <i>jāoi</i> .

(2). Diminutives of the affix formation, *kuñ* in the singl. and *koi* in the pl., as :

<i>rawannu</i> , dog	plural <i>dawāde</i> .	Diminutive, <i>dawahun</i>	plural <i>dawahoi</i> .
<i>gokiru</i> , money	„ <i>gokīje</i> .	„ <i>gakīhun</i>	„ <i>gokīhoi</i> .
<i>demuru</i> , lasso	„ <i>demūje</i> .	„ <i>démuhun</i>	„ <i>demuhoi</i> .
<i>bido</i> , child	„ <i>bibe</i> .	„ <i>bihun</i>	„ <i>bīho</i> .
<i>libidiwal</i> , hat	„ <i>libidīje</i> .	„ <i>libidīhun</i>	„ <i>libidīhoi</i> .
<i>barōdi</i> , deer	„ <i>barōde</i> .	„ <i>bārohun</i>	„ <i>bārohoi</i> .
<i>kúllaru</i> , monkey	„ <i>kullaje</i> .	„ <i>kúllahun</i>	„ <i>kúllahoi</i> .

(3). Nouns forming diminutives with the affix syllables *guñ* and *kuñ* in the singl., and with *goi* and *koi* in the pl., as :

<i>lāna</i> , ship	plural <i>lāde</i> .	Diminutive, <i>lāgun</i> ,	plural <i>lagoi</i> .
<i>rawāndu</i> , dog	„ <i>dawāde</i> .	„ <i>dawagun</i>	„ <i>dawāgoi</i> .
<i>honduko</i> , mouth	„ <i>kondūle</i> .	„ <i>kondūkun</i>	„ <i>kondūkoi</i> .
<i>gertogal</i> , fowl	„ <i>gertōde</i> .	„ <i>gertōkun</i>	„ <i>gertōkoi</i> .
<i>gelōba</i> , camel	„ <i>gelōdi</i>	„ <i>gelōkun</i>	„ <i>gelōkoi</i> .
<i>līngi</i> , fish	„ <i>līdi</i> .	„ <i>līkun</i>	„ <i>līkoi</i> .

Irregular diminutives.

Of these there may be a certain number which deviate from the three methods of formation stated above, as the few examples next following show ; as :

<i>gujo</i> , thief	plural <i>wibe</i> .	Diminutive, <i>guyun</i> ,	plural <i>guyoi</i> .
<i>dīan</i> , water	„ <i>dīe</i> .	„ <i>dīhal</i> , with irr. def. st. <i>dehdálkal</i> .	

This being the close of the pl. formation, it may as well be observed that analogous to the collective forms of the Arabic noun, the Fulde also can form two, three and more pls. of the same noun. The personal pl. only is faithful to its code, with the sole exception of *mamūre*, old woman, pl. *mamāje*.

Additional remarks to the VI. Chapter with regard to the pl. form of nouns.

The system pursued in the foregoing chapter was to bring into juxta position as many nouns as received one and the same pl. affix, special regard being given to the circumstance as to whether the noun in the singl. receives the pl. affix as an increase to the integral word, or whether in the last instance the pl. affix steps into the place of the apocopè. The arrangement which we now propose will bring into juxta position nouns of as *many diversified terminations* as will be regulated in the pl. by the same affix. Respect will also be had to the question as to whether the pl. affix in its junction with the noun will leave the latter in its integrity, or whether apocopè is required. Keeping this principle in view we obtain three distinct classes of nouns with their respective sub-divisions. The first class contains 3 sub-divisions, the nouns of which remain in their integrity in the pl. state, the affix syllables forming simply an increase to the word.

1st Class. Division *a*, the affixes: *be*, *ābe* and *rābe* are exclusively personal, and occur with personal nouns ending in singl. with: *am*, *ba*, *bo*, *do*, *jo*, *ma*, *ne*, *no*, *ta*, *wo*., as:

<i>takam</i> ,	plural	<i>takambe</i> , settlers.
<i>bāba</i>	„	<i>bābarābe</i> , fathers.
<i>bōbo</i>	„	<i>bōbobe</i> , children, boys.
<i>tōrodo</i>	„	<i>tōrōbe</i> , beggars, praying people.
<i>jetījo</i>	„	<i>jetījōbe</i> , king's ministers or adjutants.
<i>yūma</i>	„	<i>yūmarābe</i> , mothers.
<i>jero</i>	„	<i>jernōbe</i> , priests.
<i>nēne</i>	„	<i>nēnerābe</i> , a mother's sisters.
<i>sagata</i>	„	<i>sagatābe</i> , young men.
<i>hūwo</i>	„	<i>hūwōbe</i> , labourers.
<i>yāe</i>	„	<i>yāerābe</i> , sisters on the father's side.
<i>padi</i>	„	<i>padirābe</i> , great grandmothers.

In order to retain the personal division as a whole, we find it advisable to take in advance those personal nouns which would have to figure in the 3rd class division, *a*, on account of their giving up a part of their termination before the reception of the pl. affixes, the

latter remain the same as with the personal nouns just given above, the endings of this class of personal nouns suffering apocope are : *ao, o, bo, do, jo, ko, wo, re, de, bi, ro, e, el*, and *wi*, a diminutive affix in the pl. *hoi* and *koi*, as :

<i>minirāo</i> ,	plural	<i>minirābe</i> , elder brothers.
<i>tarālibi</i>	„	<i>taralibābe</i> , students of <i>Alquorān</i> .
<i>jiwo</i>	„	<i>jiube</i> , young women.
<i>sufido</i>	„	<i>sufibe</i> , married women.
<i>kikalājo</i>	„	<i>kikalābe</i> , old men.
<i>gujo</i>	„	<i>wibe</i> , thieves.
<i>dewbo</i>	„	<i>raube</i> , women.
<i>gorho</i>	„	<i>worbe</i> , men.
<i>māmāséro</i>	„	<i>mamāserabe</i> , grandfathers.
<i>endādo</i>	„	<i>endāde</i> , little children. (see 3rd cl. div. <i>b</i>).
<i>māmāre</i>	„	<i>māmāje</i> , old women, irr. „ „

To this division belong a few personal nouns of inverse irregularity which drop the end syllables at the same time, as :

<i>mamāséro</i> ,	plural	<i>mamirābe</i> , grandfathers.
<i>bābanyo</i>	„	<i>wābaibe</i> , uncles, brothers of the father.
<i>sukalel</i>	„	<i>sukābe</i> , young boys.
<i>gainako</i>	„	<i>ainōbe</i> , shepherds.
<i>biŋgal</i>	„	<i>bibe</i> , slave girls, little girls.
<i>bīhuñ</i>	„	<i>bīhoi</i> , small children, (a diminutive).
<i>sufihuñ</i>	„	<i>sufihoi</i> , small married women.
<i>guyunñ</i>	„	<i>guyoi</i> , small thieves.
<i>duhido</i>	„	<i>duhibe</i> , married men.
<i>junyuro</i>	„	<i>jungurābe</i> , husbands.
<i>jēbēro</i>	„	<i>jēberābe</i> , spouses.
<i>bilakorōjo</i>	„	<i>bilakorōbe</i> , youthful boys.
<i>jurbājo</i>	„	<i>jnrābe</i> , youthful girls.
<i>badirāo</i>	„	<i>badirābe</i> , brothers from the mother's side.
<i>bōbo-neenāno</i>	„	<i>bōbobe-neenāmbē</i> , babies.

In the category of this division *a*, belong in form also such nouns as describe offices and trades as well as national nouns, and there is proof that a few at least of the large animals maintain personal pls., as :

<i>nīwa</i>	plural	<i>nībe</i> , young elephants.
<i>mauba</i>	„	<i>manbe</i> , full grown elephants.
<i>Pūlo</i>	„	<i>Fūlbe</i> , Fullah people.
<i>Jallunko</i>	„	<i>Jallunkōbe</i> , Susu people.
<i>Maninko</i>	„	<i>Maninkabe</i> , Mandingos.
<i>Maasinādo</i>	„	<i>Maāsīnābe</i> , Masina people.
<i>Maāsīnankōwo</i>	„	<i>Maāsīnankōbe</i> , Masina people.
<i>Porto</i>	„	<i>Portōbe</i> , Europeans.
<i>Isrāḷanko</i>	„	<i>Isrāḷankōbe</i> , Israelites.
<i>Yahūdianko</i>	„	<i>Yahūdiankōbe</i> , Jews.
<i>kodo</i>	„	<i>hōbe</i> , strangers.
<i>batulājo</i>	„	<i>watulābe</i> , servants.
<i>lamdo</i>	„	<i>lambe</i> , kings.
<i>juldo</i>	„	<i>julbe</i> , Moslems.
<i>deffōwo</i>	„	<i>deffōbe</i> , cooks.
<i>nellādo</i>	„	<i>nellābe</i> , prophets.

tābōwo, pl. *tābōbe*, converts to or followers of Islam, Arb. تَابَ

kéfero, pl. *kēferēbe*, unbelievers, Arb. كَفِيرَ

Division *b*, the affix : *di* and *de*.

The description of nouns belonging to this class is rather diversified in meaning ; we find names for weapons, utensils, plants, food, clothes, animals, landed property, dwelling places, parts of the body, objects of industry, and for seasons of the year. A large number of words are comprised in this class. Some of the various endings of these nouns are : *bi*, *bo*, *de*, *di*, *ju*, *le*, *ke*, *ro*, *to*, *e*, as :

<i>lebbi</i> ,	plural	<i>lebbidi</i> , months.
<i>lābo</i>	„	<i>lābōdi</i> , spears.
<i>dabunde</i>	„	<i>dabundēdi</i> , winters.
<i>kaidi</i> ,	„	<i>kaididi</i> , papers.
<i>kandi</i>	„	<i>kandidi</i> , cow milk.
<i>puju</i>	„	<i>pujudi</i> , horses.
<i>galle</i>	„	<i>galledi</i> , gardens.
<i>hirke</i>	„	<i>hirkēdi</i> , saddles.
<i>māro</i>	„	<i>marōdi</i> , rice.
<i>bōto</i>	„	<i>bōtōdi</i> , bags.
<i>seke</i>	„	<i>sekede</i> , hamlets, suburbs.

Division c, the affix, *ji*.

This class of nouns is likewise wide in signification; it includes names of geographical bearings, of members of the body, of natural gifts, of members of animals, of produce of the country, of localities, of instruments of music and of domestic use, of animals and of localities, etc. The final terminations of these nouns are: *an, be, bi, du, do, ke, ma, le, li, la, re, ri, ru, ta*; as:

<i>mīran</i> ,	plural	<i>mīranji</i> ,	bowels, basins.
<i>sobbe</i>	„	<i>sobbēji</i> ,	excrements.
<i>nyabi</i>	„	<i>nyabiji</i> ,	lions.
<i>hōdo</i>	„	<i>hōduji</i> ,	cymbals, triangles.
<i>doloke</i>	„	<i>dolokāje</i> ,	shirts.
<i>hirke</i>	„	<i>hirkēji</i> ,	saddles.
<i>hāla</i>	„	<i>halāji</i> ,	words, speech.
<i>alḥālī</i>	„	<i>alḥālīji</i> ,	furniture, goods, Arb. أَحْوَالٌ
<i>durma</i>	„	<i>durmāji</i> ,	colds affecting the nose.
<i>bēre</i>	„	<i>berēji</i> ,	draughts of sorbet.
<i>boiri</i>	„	<i>boiriji</i> ,	yam roots.
<i>gauri</i>	„	<i>gauriji</i> ,	rice.
<i>botōri</i> ,	„	<i>botōrji</i> ,	leopards.
<i>butubēi</i> ,	„	<i>butuheji</i> ,	tiger cat.
<i>galle</i>	„	<i>gallēji</i> ,	gardens.
<i>ḥabaru</i>	„	<i>ḥabarūji</i> ,	news, Arb. أَحْبَارٌ
<i>baḥaru</i>	„	<i>baḥarūji</i> ,	rivers and seas, Arb. الْبَحَرُ
<i>bakate</i>	„	<i>bakatēje</i> ,	letters.
<i>masiba</i>	„	<i>masibāje</i> ,	accidents, misfortunes, Arb. مَصِيبَةٌ

Division d, the pl. affix, *li*.

There is no doubt a certain number of nouns which, in the pl., takes this affix; we can for the present only afford one example where the singl. ends in *u* and receives its affix as a prolongation, as:

kāmu, pl. *kamūli*, the heavens and clouds.

See further under this same 3rd class the nouns of Division m.

2nd Class of nouns without any division, pl. term, *e*.

This class is distinguished from all other forms in the pl. number

by the peculiarity of curtailing the end syllable of the singl. in the formation of the pl., and that without making requisition for any of the usual affixes of the pl. state. All nouns forming this class strictly terminate in *ere*; the pl. drops the final *re*, retaining only the *ē* of the penult, the tone of which is then reduced to that of the common *ē* in our end or pen. This class appears to be numerous, and claims the names of objects of great variety like those in the two previous divisions of *b* and *c*. We find among them such as objects of the firmament and the atmosphere; of periods of time, etc., as:

<i>kōdere</i> ,	plural	<i>kōdē</i> , stars.
<i>warniakere</i>	„	<i>barniaks</i> , cow houses.
<i>kanpere</i>	„	<i>kappe</i> , yam roots.
<i>jambergere</i>	„	<i>jambe</i> , axes.
<i>tēppere</i>	„	<i>teppe</i> , feet.
<i>teppere</i>	„	<i>teppe</i> , the diacritic dots in Arb. orthography.
<i>yontere</i>	„	<i>jonte</i> , weeks.
<i>farnādere</i>	„	<i>parnāde</i> , thunder.
<i>hinnere</i>	„	<i>kinne</i> , noses.
<i>yūtere</i>	„	<i>gite</i> , eyes, and <i>yūte</i> , fires.
<i>deftere</i>	„	<i>defte</i> , books.
<i>kolegere</i>	„	<i>kolse</i> , cattle, cows.

3rd Class of nouns. Division *f*, with the affix *e*.

This class of nouns gives up the end syllable and receives the vowel *e* in the pl. form. The meanings of the words are various, including as the previous divisions names for localities, for phenomena of the atmosphere, for fluids, for parts of the body, etc. Their endings are: *al*, *añ*, *a*, *do*, *jal*, *lo*, *re*, *de*, etc., viz.:

<i>gessa</i> ,	plural	<i>gesse</i> , faces.
<i>bāfal</i>	„	<i>bāfe</i> , doors.
<i>kurral</i>	„	<i>kurre</i> , arrows, bullets.
<i>ballal</i>	„	<i>balle</i> , roads.
<i>balanḡal</i>	„	<i>balanḡe</i> , rods. (doubtful).
<i>faddo</i>	„	<i>padde</i> , shoes, sandals.
<i>bējal</i>	„	<i>bēje</i> , ribs.
<i>fello</i>	„	<i>pelle</i> , hills, mounds.
<i>tulde</i> ,	„	<i>tūle</i> , cloud (?).

<i>sāre</i>	plural	<i>jāe</i> , towns.
<i>ūre</i> ,	„	<i>ūe</i> , boils.
<i>rudē</i>	„	<i>dūle</i> , clouds.
<i>kōre</i>	„	<i>kōe</i> , heads.
<i>koṣaṅ</i>	„	<i>koṣe</i> , sour milk.
<i>biradaṅ</i>	„	<i>birade</i> , fresh milk.
<i>dīaṅ</i>	„	<i>dīe</i> , water.
<i>jaure</i> ,	„	<i>jāwe</i> , deer with light hair.
<i>duṇḍuṇal</i>	„	<i>duṇḍuṇe</i> , cocks.
<i>gēllal</i>	„	<i>gēlle</i> , partridges.
<i>nyālal</i>	„	<i>nyāle</i> , cow birds.
<i>ḥilal</i>	„	<i>ḥile</i> , black hawks, etc.

Division *g*, the affix *i*.

Nouns of this division give up the end syllable or end vowel, adopting in the pl. number the vowel *i* instead. For the most part the words here concerned are names for objects of art, of nature, of parts of the body and of *animals*. These nouns mostly end in *a* and *u*, *nu*, *gol*, *rol*, *ol*, *ul*, *ngi*, *we*, *rri*, *ge*. Names falling into the forms of this division are evidently small in number, viz.:

<i>hoṇu</i> and <i>honnu</i> ,	plural	<i>kolli</i> , fingers.
<i>bōgol</i> and <i>bōgul</i>	„	<i>bōgi</i> , ropes.
<i>gorrol</i>	„	<i>gorri</i> , ropes.
<i>lēbol</i>	„	<i>lēbi</i> , skins.
<i>duṅgul</i>	„	<i>duṅgi</i> , hills.
<i>liṅgi</i>	„	<i>līi</i> , fishes.
<i>rēwe</i>	„	<i>dēi</i> , cows and females of animals = deer.
<i>garri</i>	„	<i>gāi</i> , stallions.
<i>nage</i>	„	<i>nāi</i> , cows.
<i>bēwa</i>	„	<i>dēi</i> , goats.
<i>ēda</i>	„	<i>ēdi</i> , buffalo cows.
<i>dondu</i>	„	<i>donni</i> , hyænas' calves.
<i>koba</i>	„	<i>kobi</i> , strong horned deers.
<i>ndūsa</i>	„	<i>ndūsi</i> , deers with long woolly hair.
<i>babba</i>	„	<i>babbi</i> , jackasses.
<i>kallaldo</i>	„	<i>kallali</i> , bulls.

Division *h*, the affix *bi*.

The nouns of this division exchange the final syllable for the affix *bi* on forming the pl. Nouns comprised in this division refer to parts of the body, to animals and to material objects; also to abstract notions. The number of nouns belonging to this class is small and their endings are *el*, *ra*, *ru*, as :

<i>lauel</i> ,	plural	<i>lābi</i> ,	streets.
<i>noura</i>	„	<i>nōbi</i> ,	alligators.
<i>nōru</i> ,	„	<i>nōbi</i> ,	ears.
<i>hōru</i>	„	<i>kōbi</i> ,	darkness.
<i>wōru</i>	„	<i>bōbi</i> ,	mortar to build with.
<i>fauru</i>	„	<i>pābi</i> ,	frogs.

Division *i*, the pl. affix *de*.

Nouns accepting this affix enter the pl. after losing the last syllable of the singl. This affix, with the affixes *di*, *je*, *ji*, are those that serve by far the greatest number of nouns which the language possesses, as will be seen in the next divisions and also by the Vocabulary. The meaning of this kind of nouns is of a most diversified character, comprising animals, parts of the body, prepared food, abstract words, and numerous words of objects natural and artificial. The singl. of these nouns can terminate with endings of: *de*, *do*, *re*, *al*, *-i*, *bi*, *ka*, *ke*, *ko*, *ne*, *gal*, *na*, *nde*, *dol*. Words with the faucal stem *-al* observe, however, an irregular form for the pl. as is proved by the affix *ede* in *leṛede*, trees, viz. :

<i>penal</i> ,	plural	<i>pende</i> ,	nails.
<i>dawaṅgal</i>	„	<i>dawāde</i> ,	dogs.
<i>gertogal</i>	„	<i>gertōde</i> ,	fowls.
<i>dambugal</i>	„	<i>dambude</i> ,	doors.
<i>lēal</i>	„	<i>lēṛede</i> ,	trees.
<i>lēri</i>	„	<i>leṛede</i> ,	medecines, also <i>lekelledede</i> .
<i>sudāre</i>	„	<i>sudāde</i> ,	cloths.
<i>hūrundāre</i>	„	<i>hūrundāde</i> ,	rings. <i>kurundāde</i> .
<i>wūnāre</i>	„	<i>banāde</i> ,	mantles.
<i>wófonde</i>	„	<i>bófonde</i> ,	eggs.
<i>runde</i>	„	<i>dunde</i> ,	slave yards.
<i>tinde</i>	„	<i>tīde</i> ,	brows.

<i>pīnde</i>	plural	<i>pīde</i> , flowers.
<i>koidol</i>	„	<i>koide</i> , dreams.
<i>lāna</i>	„	<i>lāde</i> , canoes, boats.
<i>berne</i>	„	<i>berde</i> , stomachs, breasts.
<i>feiānde</i>	„	<i>peiande</i> , pots.
<i>nyalāne</i>	„	<i>nyalde</i> , days.
<i>hirūndo</i>	„	<i>kirāde</i> , suppers.
<i>gaika</i>	„	<i>gaide</i> , holes.
<i>danke</i>	„	<i>dande</i> , beds.
<i>wabuko</i>	„	<i>gabude</i> , cheeks.
<i>penal</i>	„	<i>pende</i> , nails, pins, pegs.
<i>lābi</i>	„	<i>lāde</i> , knives.
<i>haire</i>	„	<i>kāde</i> , stones, etc. Arb. حجر

Division *k*, the pl. affix *di*.

These nouns also abandon the final syllable in the pl. and receive the affix *di* instead. This division gives the names of smaller animals, and refers in other respects to objects of a similar nature to those given in the above division, also to be remarked, is the permutation of the palatal *ñ* in the root of words which, before the dental affix *di*, becomes changed into lingual *n*. Sometimes the *ñ* is lost, but so, that compensation is given to the preceding vowel which then becomes long. The end syllables of this division of words are: *du*, *nu*, *ñgi*, *ñgu*, *ngol*, *re*, *wi*, *do* and *ri*; viz. :

<i>āladu</i> ,	plural	<i>gālādi</i> , horns.
<i>tondu</i> ,	„	<i>tondi</i> , lips.
<i>rawānu</i>	„	<i>dawādi</i> , dogs.
<i>konondol</i>	„	<i>konondi</i> , throats.
<i>teñgi</i>	„	<i>tendi</i> , lice.
<i>sudu</i>	„	<i>ñūdi</i> , houses.
<i>nyuñga</i>	„	<i>nyūdi</i> , cats.
<i>gñgol</i>	„	<i>goni</i> , tears.
<i>koñgol</i>	„	<i>koñgudi</i> , words, discourses.
<i>rēdu</i>	„	<i>dēdi</i> , bellies.
<i>pundo</i>	„	<i>fundi</i> , fugitives, (including men and beasts).
<i>burūre</i>	„	<i>burūdi</i> , woods, forests.

fiṅgāri, plural *piṅgādi*, guns.

ḡinnawi „ *ḡinnādi*, spirits, demons, Arb. جن

liṅgi „ *ṭiḡi*, fishes.

babba „ *bandi*, asses.

dimāngo „ *dimādi*, stallions.

mauba „ *maudi*, full grown elephants.

kemba „ *kendi*, large deer.

Division I, the pl. affix *ḡe* and *ḡi*.

A good number of nouns obtain this affix whilst the singl. has to give up the last syllable. Objects of nature and of industry, quadrupeds and birds are represented in the words of this division; the singl. keeps with a great many of these nouns to the following endings: *o*, *bu*, *re*, *ri*, *ru*, *al*, *wal*, *irgal*, *irde* and *ke*. This latter ending enlarges the present affix into *āḡe*; the term *irgal* and *irde* are verbal derivations exercising an instrumental significance, and the pl. of such words will enlarge the affix into *ḡi*. A further and singular irregularity must be noticed in the personal noun *māmāre*, an old woman, on account of its rejecting the personal affix, as:

ndauāl plural *ndauḡe*, ostriches.

lānial „ *lāḡe*, boats.

kankeranwal „ *kankeranḡe*, boxes.

haire „ *kāḡe*, stones.

daḡilāre „ *daḡilāḡe*, small cannon.

duāl „ *duāḡe*, prayers.

māyo „ *māḡe*, water, Arb. ماء

kullaru „ *kullāḡe*, monkeys.

gokāru „ *gokāḡe*, apes.

nāre „ *nāḡe*, fires.

sutirgal „ *sutirḡi*, keys.

hubinirde „ *kubinḡi*, fire places.

doloke „ *dolokāḡe*, shirts.

māmāre „ *māmāḡe*, old women, irr. = 1st class div. a, etc.

dokuwal „ *dokūḡe*, ducks.

ḡūbu „ *ḡūḡe*, ganders.

koloru „ *kolōḡi*, wheels.

<i>maire</i>	plural <i>māḣe</i> , lightnings.
<i>togere</i>	„ <i>togēḣe</i> , filantambo.
<i>nyariru</i>	„ <i>nyarḣi</i> , wild cats.
<i>ḣabāre</i>	„ <i>ḣabāḣe</i> , small deer.
<i>munduwal</i>	„ <i>mundūḣe</i> , large deer of black hair.
<i>bōlere</i>	„ <i>bolēḣe</i> , small deer.
<i>totōru</i>	„ <i>totōḣi</i> , black leopards.
<i>sulumēri</i>	„ <i>sulumēḣi</i> , small sized leopards.
<i>segeleḣe</i>	„ <i>segeleḣe</i> , hawks.
<i>suruwal</i>	„ <i>surūḣe</i> , cranes.

To this division belong some few words of the ending *yā* and *irre*, the pl. affixes of these nouns are dissyllabic and assume lingual modification ; for words of the first ending the affix in pl. is *anḣe* ; for words of the latter *inḣe*, viz. :

sanginyā, plural *sanginyanḣe*, black hawks.
simbirre „ *simbinḣe*, eagles.

Division *m*, the pl. affix *li* and *le*.

This division of nouns refers to animals mostly, to parts of the human body, to utensils and abstract nouns. All these nouns lose the last syllable in singl. before they receive one or the other of the above affixes. These nouns end in singl. as follows : *in*, *de*, *di*, *du*, *ndu*, *nu*, *tu*, *go*, *ko*, *ngo*, etc., as :

<i>doudi</i> ,	plural <i>doule</i> , shades.
<i>saudu</i>	„ <i>ḣauli</i> , bags.
<i>wānde</i>	„ <i>bāle</i> , hooks.
<i>mbālu</i>	„ <i>bāli</i> , sheep.
<i>baḣgo</i>	„ <i>bāli</i> , spears.
<i>fānu</i>	„ <i>pāli</i> , calabashes.
<i>rigaḣgo</i>	„ <i>rigāli</i> , dry seasons.
<i>diraḣgo</i>	„ <i>dirāli</i> , stallions.
<i>balde</i>	„ <i>balle</i> , days.
<i>boddi</i>	„ <i>bolle</i> , snakes.
<i>hondu</i>	„ <i>kolli</i> , fingers.
<i>howgo</i>	„ <i>koule</i> , fences, fortifications with stockades.
<i>honduko</i>	„ <i>kondūle</i> , mouths.
<i>wuddu</i>	„ <i>gulli</i> , abdomens.

<i>narlu</i>	„	<i>narli</i> male cats, (also stallions).
<i>jarlu</i>	„	<i>jarli</i> , female cats, (also mares).
<i>safāndu</i>	„	<i>ʃafāli</i> , a wild beast of the feline kind, a lynx.
<i>konnul</i>	„	<i>konnūli</i> , mist, vapour, smoke.

Remarks. This division of nouns establishes the rules that dental syllables of *dd* and *nd* in the root of nouns change these consonants into *ll*, and the nasal and palatal syllables of *ān* and *aṅ* in the root of words change these syllables in the pl. form into pure *ā*.

Division *n*, the pl. affix *ēle* and *ēre*.

Not many nouns assume this pl. form in which the linguals *l* and *r* occur in promiscuous order. The singl. gives up more frequently only the last vowel; the loss of a syllable is rare. Nouns thus inflected comprise objects of nature, abstract words and some articles of domestic property. The endings of words in this division do not differ from those of nouns in former divisions. The endings are these: *dī, ʃam, li, lu, ki, ni, nu, ol, ro*, viz.:

<i>kāidi</i>	plural	<i>kaidēle</i> , papers.
<i>dīʃam</i>	„	<i>dīēle</i> , waters.
<i>pīni</i>	„	<i>pidēle</i> , flowers.
<i>gurrāl</i>	„	<i>gurrēle</i> , household property.
<i>ʃurki</i>	„	<i>ʃurkēle</i> , smokes.
<i>gurro</i>	„	<i>gurrēle</i> , cow houses.
<i>hennu</i>	„	<i>kennēle</i> , winds.
<i>lēdi</i>	„	<i>ledēle</i> , tracts of land.
<i>konnu</i>	„	<i>konnēli</i> , wars.
<i>ʃarli</i>	„	<i>ʃarlēre</i> , hares, she-cats.
<i>bakali</i>	„	<i>bakalēre</i> , mules.

Division *o*, the pl. affix *āde*.

This affix is of rare occurrence and appears to be proper to foreign words introduced into the Fulde, the ending in singl. likewise gives way and the affix closes with the root of the noun. The ending of the words in this division, which in the present case is *de* and *al*, cannot, on account of the scarcity of examples, be reduced to a rule; the same precaution must be exercised in the point of meaning, as:

<i>mesīde</i> , a mosque,	plural <i>mesidāde</i> , Arb. مسجد
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margal, a store, arsenal, pl. *margāde*, Arb. مَسْجِد

Division *p*, the pl. affix *oi* = *hoi* or *koi*, *goi*.

These affixes describe the diminutive state of a noun. Every noun can become a diminutive provided reason admit the use of it. These affixes are accurately exchanged for the corresponding ending of the singl. as: *uñ*, *huñ* or even *guñ*, viz. :

<i>kaduñ</i> ,	plural	<i>kādoi</i> ,	small stones.
<i>leguñ</i>	„	<i>legoi</i> ,	trees.
<i>jaulun</i>	„	<i>jauloi</i> ,	bags.
<i>bihuñ</i>	„	<i>bihoi</i> ,	small grown boys.
<i>gertokuñ</i>	„	<i>gertokoi</i> ,	small fowls.

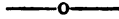
Division *q*, the pl. affix *be*, *de*, *e*, *le* and *ji*.

This ending is frequent in nouns terminating in singl. with *el*, *gel* and *ngel*, and conveying evidently a diminutive idea. The nouns of this termination in singl. describe various characters: persons, animals, objects of nature, of industry and abstract ideas. The reason why we insert this class after the division *p* of the diminutives is, that many nouns of persons, animals and material objects in the form of diminutives *add* to their stems in singl. one or other of the 3 above given endings on entering the pl., as :

<i>gōtel</i> ,	abstract noun,	harmony, unity.
<i>lauel</i> ,	plural	<i>lāde</i> , paths.
<i>dimgel</i>	„	<i>dime</i> , thorns.
<i>nyalel</i>	„	<i>nyalde</i> , cattle breeders.
<i>giyel</i>	„	<i>giye</i> , thorns.
<i>kombel</i>	„	<i>kombe</i> , reeds.
<i>lūel</i>	„	<i>lūa</i> , horns.
<i>legel</i>	„	<i>leda</i> , trees.
<i>dambogel</i>	„	<i>damboda</i> , doors.
<i>donyungel</i>	„	<i>donyurde</i> and ... <i>di</i> , virgins.
<i>tēgel</i>	„	<i>tēle</i> , marriages.
<i>kōgel</i>	„	<i>kōle</i> , marriages.
<i>bīgel</i>	„	<i>bīji</i> , calves.
<i>donḡel</i>	„	<i>donḡle</i> , fish bones.

Proper diminutives confine themselves to the singl. ending *el* and *gel*, as :

bīngel, plural *bibe*, little children.
sukalel „ *sukābe*, young boys.
pujel „ *puje*, foals.
dokel, the youthful young.
kosel, plural *kose*, small rocks, hillocks.
kandel „ *kande*, small baskets.



CHAPTER VIII.

THE ARTICLE PRONOUN.

§. 19. The present chapter, which treats of the article of the noun, presents a similarity with the previous one in so far as the noun provided with the article, which is called the definite state of the noun, is expressed by an affix, for we have just seen that the pl. as well as the diminutive state are expressed by affixes. In the Semitic languages the Aramaic branch presents a similar union of the article with the noun; so in Chaldean and Syriac the emphatic state is likewise expressed by an affix closely united to the noun. In Hebrew and Arabic the union of noun and article is equally close, but with this difference that in both these tongues the article is a prefix. The article in the Fulah language claims a still more important rank in its qualification of a pronoun, because the Fulah article serves with a slight alteration in form for (*a*) an independent pronoun, (*b*) for a demonstrative and (*c*) for a relative; in all of these cases the article takes its position in advance of and detached from the noun. Beginning with the article in its simplest form we have to refer to the pl. before the singl. The article for the pl. of nouns is for the personal noun, a repetition of the pl. affix *be*; for all nouns of animals or of matter the article is likewise a repetition of *one* or the *other* of the pl. affixes *de* or *dī*, as the noun requires it to form its pl.; nouns forming their pl. with the affix *je*, adopt the definite pl. with the increase of the affix *de*; those forming

the pl. with the affix *yi*, take for the article (*the increase of*) the affix *di*.

More diversified is the article pronoun of the singl., containing from 19 to 20 different affixes. As these classes will be introduced below by the representation of the word in the *indefinite* and *definite* state in singl. and in pl., a few preliminaries will suffice, as: (a) the personal noun keeps strictly to the affix *on*, whether the ending of the noun be *a*, *o*, or *u*; (b) nouns ending in *al* or *ol* or the diminutive ending *el* or *ngel*, receive an enlargement instead of a simple affix of prolongation, thus: *al* becomes *aṅgal*, *ol*, *oṅgol*, and *el* or *ngel* *eṅgel*; (c) the remaining 16 classes form the definite state by the addition of a new syllable which is analogous either to the root or end syllable of the noun. The peculiarities of these varying article pronouns will be further explained in the following tables:—

The names of persons and personal offices receive in the definite state the article affix pronoun *on*, a guttural syllable, and nouns of this description may terminate in *o*, *a*, *u*, *e*. An exception to this rule is presented by the word *māmāre*, an old woman, which forms its definite state *māmārende*, and pl. *māmārēje*, according to class VI., as:

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>bāba</i> , father	<i>bābarābe</i>	<i>babaron</i> , the father	<i>bābarābebe</i>
<i>yūma</i> , mother	<i>yumarābe</i>	<i>yumaron</i> , the mother	<i>yūmarābebe</i> .
<i>sagata</i> , youth	<i>sagatābe</i>	<i>sagataron</i> , the youth	<i>sagatābebe</i> .
<i>nēne</i> , mother	<i>nēnerabe</i>	<i>nēneron</i> , the mother	<i>nēnerābebe</i> .
<i>kefēro</i> , unbeliever	<i>keferēbe</i>	<i>kefereon</i> , the unbelvr.	<i>keferēbebe</i> .
<i>jernu</i> , a scribe	<i>jernūbe</i>	<i>jernuron</i> , the scribe	<i>jernūbebe</i> .
<i>miskēnu</i> , poor man	<i>miskembe</i>	<i>miskenuon</i> the p. man,	<i>miskembebe</i> .
<i>bōbo</i> , a child	<i>bōbobe</i>	<i>bōbonon</i> , the child	<i>bōbōbebe</i> .
<i>minirāo</i> , brother	<i>minirābe</i>	<i>minirāonon</i> , the brother	<i>minirābebe</i> .
<i>maudo</i> , elder man	<i>maube</i>	<i>maudoron</i> , the elder m.	<i>maubebe</i> .
<i>gorko</i> , man	<i>wōrbe</i>	<i>gorkonon</i> , the man	<i>wōrbebe</i> .
<i>kodo</i> , stranger	<i>hōbe</i>	<i>kodonon</i> , the stranger	<i>kōbebe</i> .
<i>jelējo</i> , king's crier	<i>jelējōbe</i>	<i>jelējonon</i> , the king's cr.	<i>jelējōbebe</i> .
<i>bondo</i> , bad man	<i>bombe</i>	<i>bondonon</i> , the bad man	<i>bombebe</i> .
<i>Pūlo</i> , Fulahman	<i>fulbe</i>	<i>Pulonon</i> , the Fulahman	<i>fulbebe</i> .

2nd Class. There are nouns signifying animals, parts of the human body, industry and natural objects, which terminate in a short but deep palatal *o* in singl., and assume in the definite state the article affix *ngo*, and in the pl. that of *de* or *dí*, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>yese</i> , face	<i>gege</i>	<i>yese^ongo</i> , the face	<i>gesede</i> .
<i>wabuko</i> , cheek	<i>gabude</i>	<i>wabukonigo</i> , the cheek	<i>gabúdede</i> .
<i>dimango</i> , stallion	<i>dimādi</i>	<i>dimangongo</i> , the stallion	<i>dimādidi</i> .
<i>wurro</i> , cow house	<i>gurrēle</i>	<i>wurrongo</i> , the cow house	<i>gurrēlede</i> .
<i>dirango</i> , heavy rain	<i>dirāli</i>	<i>dirangongo</i> , the heavy rain	<i>dirālidí</i> .
<i>bang</i> , spear	<i>bangōji</i>	<i>bangongo</i> , the spear	<i>bangōjidí</i> .
<i>howko</i> , fence	<i>koule</i>	<i>howkongō</i> , the fence	<i>kouledé</i> .

3rd Class. Words ending with a pure *o*, and especially those ending with *ko*, seldom with *ke*, form the article by adding to the singl. the affix *ko*; the definite state of the pl. is expressed by the affix *de* or *dí*, as said above. This class includes nouns of plants and the same objects as are given in the 2nd class, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>honduko</i> , mouth	<i>kondúle</i>	<i>hondúkoko</i> , the mouth	<i>kondúlede</i> .
<i>tōke</i> , poison	<i>tokēji</i>	<i>tōkeko</i> , the poison	<i>tokējidí</i> .
<i>māro</i> , rice	<i>marōdi</i>	<i>māroko</i> , the rice	<i>marōdidí</i> .
<i>lābo</i> , spear	<i>labōdi</i>	<i>lāboko</i> , the spear	<i>labōdidí</i> .

4th Class. An inferior number of nouns of a mixed character of meaning, similar to that of the two previous classes, and ending in pure vocal *o*, *do* or *to*, form the definite state by the affix *ndo*, or by a reiteration of the last vowel or syllable, (= *o*, *do*, *to*) definite pl. *dí*, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>hudo</i> , grass	<i>hudōji</i>	<i>hudoto & hudondo</i> , the grass	<i>hudōjidí</i> .
<i>dōjo</i> , cough	<i>dōjōdi</i>	<i>dōjoto</i> , the cough	<i>dōjōdidí</i> .
<i>bōto</i> , bags	<i>bōtōdi</i>	<i>bōtōo</i> , the bag	<i>bōtōdidí</i> .
<i>sobbe</i> , excrement	<i>sobbēji</i>	<i>sobbēo</i> , the excrement	<i>sobbējidí</i> .
<i>sōdo</i> , wash hand ba.	<i>sōdōji</i>	<i>sōdondo</i> , the wash hand basin	<i>sōdōjidí</i> .

5th Class. Nouns ending in *ri* describing animals, vegetable food and objects of art form the definite state with the article affix *ndi*, and the pl. with *de* or *di*, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>fiṅgāri</i> , gun	<i>pingāṣe</i>	<i>fiṅgārindi</i> , the gun	<i>pingāṣede</i> .
<i>gauri</i> , guinea corn	<i>gauriṣi</i>	<i>gaurindi</i> , the guinea corn	<i>gauriṣidi</i> .
<i>butubeṛi</i> , w. goat	<i>butubeṛiṛi</i>	<i>butubeṛindi</i> , the wild g.	<i>butubeṛididi</i> .
<i>sagāri</i> , ram	<i>sagarṣi</i>	<i>sagārindi</i> , the ram	<i>sagarṣidi</i> .
<i>bōdi</i> , snake	<i>bolle</i>	<i>bōdindi</i> , the snake	<i>bollede</i> .
<i>jūri</i> , honey	<i>jūme</i> , coll. pl. irr.	<i>jūrindi</i> , the honey	<i>jāmede</i> .
<i>lēdi</i> , country	<i>lēṛide</i>	<i>lēḍindi</i> , the country	<i>lēṛidede</i> .
<i>pōti</i> , cup	<i>pōtiṣi</i>	<i>pōtiti</i> , irr. the cup	<i>pōtiṣidi</i> .

This last word is joined to the 5th class, although irregular, it bears a resemblance to the affix *ndi*; more words of this form probably exist.

6th Class. To this class of nouns ending in the dental syllable *de* or *re*, and accepting the definite affix *nde*, belongs a copious number of denominations, including objects of the universe, phenomena of the atmosphere, of plants, parts of the human body, of industrial things, in fact the names of a large and mixed variety of objects; some abstract nouns evidently follow it also. The article affix for the pl. is exclusively *de*, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>rulde</i> , cloud	<i>dūle</i>	<i>ruldende</i> , the cloud	<i>dūlede</i> .
<i>sāwāwere</i> , dew	<i>jawāwe</i>	<i>sawāwerende</i> , the dew	<i>jāwāwede</i> .
<i>hōdere</i> , star	<i>kōde</i>	<i>hōderende</i> , the star	<i>kōdede</i> .
<i>fitāre</i> , star	<i>fitāṣe</i>	<i>fitārende</i> , the star	<i>fitāṣede</i> .
<i>burūre</i> , bush	<i>burūdi</i>	<i>burūrende</i> , the bush	<i>burūdidi</i> .
<i>hubinirde</i> , fire place	<i>kubinirde</i>	<i>kubinirdende</i> , the fire pl.	<i>kubinirdede</i> .
<i>tinde</i> , brow	<i>tide</i>	<i>tindende</i> , the brow	<i>tidede</i> .
<i>dabunde</i> , dry season	<i>dabundēṣi</i>	<i>dabundende</i> , the d. seas.	<i>dabundēṣede</i> .
<i>wānde</i> , fish hook	<i>bāle</i>	<i>wāndende</i> , the fish hook	<i>beālede</i> .
<i>warniakēre</i> , grass house	<i>barniake</i>	<i>warniakērende</i> , the g. h.	<i>barniakēde</i> .
<i>sāre</i> , town	<i>jāe</i>	<i>sārende</i> , the town	<i>jāede</i> .
<i>hōre</i> , head	<i>kōe</i>	<i>hōrende</i> , the head	<i>kōede</i> .
<i>nire</i> , tooth	<i>nṣe</i>	<i>nirende</i> , the tooth	<i>nṣede</i> .

7th Class. There seems to exist a small number of nouns of a mixed character of meaning, the definite state of which is formed by the article affix *de*, that of the pl. by *de* or *dī*, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>dabunde</i> , dry season	<i>dabundēje</i>	<i>dabundede</i> , the d. seas.	<i>debundējede</i> .
<i>hirke</i> , saddle	<i>hirkēde</i>	<i>hirkede</i> , the saddle	<i>hirkēdidi</i> .

8th Class. A not inconsiderable class of nouns ends in a pure vocal *a*, the definite state singl. of which is formed by the affix *ka*, the signification is as varying as that of the preceding classes, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>tata</i> , wall	<i>tatāji</i>	<i>tataka</i> , the wall	<i>tatājidi</i> .
<i>hāla</i> , voice	<i>halāji</i>	<i>hālaka</i> , the voice	<i>halājidi</i> .
<i>daka</i> , ink	<i>dahāji</i> , coll. pl.	<i>dahaka</i> , the ink	<i>dahājidi</i> .
<i>gaika</i> , hole	<i>gaide</i>	<i>gaikaka</i> , the hole	<i>gaidede</i> .
<i>durma</i> , cough	<i>durmāji</i>	<i>durmaka</i> , the cough	<i>durmājidi</i> .

9th Class. A number of words terminating in the palatal syllable *aṅ*, accept in the definite state the affix *da*, and the usual law of assimilation changes the palatal *ṅ* into the dental *n*, as : *aṅ* into *an*. Many words describing food follow this rule, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>koṣaṅ</i> , sour milk	<i>koṣe</i>	<i>koṣanda</i> , the sour milk	<i>koṣede</i> .
<i>landaṅ</i> , salt	<i>lande</i>	<i>landanda</i> , the salt	<i>landede</i> .
<i>nebbāṅ</i> , butter	<i>nebbe</i> , coll.	<i>nebbanda</i> , the butter	<i>nebbede</i> .
<i>biradaṅ</i> , fresh milk	<i>birāde</i>	<i>biradanda</i> , the fresh milk	<i>birādede</i> .
<i>diāṅ</i> , water	<i>dīe diēle</i>	<i>diānda</i> , the water	<i>dīele & diēlede</i> .

10th Class. A numerous class of nouns terminating in a pure *u* preceded by a dental letter *t*, *d*, a lingual *n*, *r*, forms its article affix with *ndu* for the definite state; their signification is multifarious, including the names of many animals, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>rawāndu</i> , dog	<i>dawāde</i>	<i>rawāndundu</i> , the dog	<i>dawādede</i> .
<i>tondu</i> , lip	<i>tonni</i>	<i>tondundu</i> , the lip	<i>tonnidi</i> .
<i>sūtu</i> , house	<i>jūdi</i>	<i>sūtundu</i> , the house	<i>judidi</i> .
<i>ālādu</i> , horn	<i>galādi</i>	<i>ālādundu</i> , the horn	<i>galādidi</i> .
<i>nōru</i> , ear	<i>nōbi</i>	<i>nōrundu</i> , the ear	<i>nōbidi</i> .
<i>hōru</i> , knee	<i>kōbi</i>	<i>hōrundu</i> , the knee	<i>kōbidi</i> .
<i>wōru</i> , mortar	<i>bōbi</i>	<i>wōrundu</i> , the mortar	<i>bōbidi</i> .
<i>rēdu</i> , belly	<i>dēdi</i>	<i>rēdundu</i> , the belly	<i>dēdidi</i> .
<i>kīllaru</i> , monkey	<i>kullāji</i>	<i>kīllarundu</i> , the monkey	<i>kullājidi</i> .
<i>sauru</i> , walking stick	<i>saurūji</i>	<i>saurundu</i> , the walking stick	<i>saurūjidi</i> .
<i>woruru</i> , mortar	<i>worurūji</i>	<i>worūrundu</i> , the mortar	<i>worurūjidi</i> .
<i>koltu</i> , cloth	<i>koltūji</i>	<i>koltundu</i> , the cloth	<i>koltūjidi</i> .
<i>mōdu</i> , measure	<i>modūji</i>	<i>mōtundu</i> , the measure	<i>mōtūjidi</i> .

11th Class. A number of nouns ending in the palatal syllable *ke* or *ki*, forms the article affix by a repetition of the last syllable. This class includes nouns of objects of industry and art, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>labi</i> , knife	<i>lāde</i>	<i>labiki</i> , the knife	<i>ladede</i> .
<i>lēki</i> , stick	<i>lēde</i>	<i>lēkiki</i> , the stick	<i>lēdede</i> .
<i>leke</i> , stick	<i>lēde</i>	<i>lēkeke</i> , the stick	<i>lēdede</i> .
<i>danke</i> , bed	<i>dāde</i>	<i>dankeke</i> , the bed	<i>dandede</i> .
<i>jurki</i> , smoke	<i>jurkēle</i>	<i>jurkiki</i> , the smoke	<i>jurkēlede</i> .
<i>doloke</i> , shirt	<i>dolokāje</i>	<i>dolokeke</i> , the shirt	<i>dolokājede</i> .

12th Class. A number of nouns describing for the most part animals, and ending with the nasal syllables *bā* or *wā*, increase their definite state by the affix *mba*. This affix is properly a repetition of the last syllable of the noun by the help of a prolongation of the nasal *ā* into *am*, to correspond with the subsequent labial *b*, as :


Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>maubā</i> , elephant	<i>maudi</i>	<i>maubamba</i> , the elephant	<i>maudidi</i> .
<i>nīwā</i> , elephant's tooth	<i>nībe</i>	<i>nīwamba</i> , the elephant's t.	<i>rībebe</i> .
<i>rēwā</i> , a female animal	<i>rēi</i>	<i>rēwamba</i> , the female anl.	<i>rēidi</i> .
<i>babbā</i> , jackass	<i>bandi</i>	<i>babbamba</i> , the jackass	<i>bandidi</i> .
<i>gelōbā</i> , camel	<i>gelōdi</i>	<i>gelōbamba</i> , the camel.	<i>gelōdidi</i> .
<i>jōbā</i> , provisions	coll. no pl.	<i>jābamba</i> , irr. being an inanimate obj.	

This class differs from the 9th term. *an*, def. st. *anda*, as it contains but names of animals whilst the former excludes them.

13th Class. A certain number of nouns not strictly palatal, ending either in *ngu* or in *lu*, *nu*, *mu*, forms the definite state with the article affix *ngu*; the names of animals, also visible and abstract matter are included in this class, and nouns ending in *na* or *nga* form the definite state with *nga*, as:

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>raya</i> , a flag, standard	<i>rayāji</i>	<i>rayānga</i> , the flag, standard	<i>rayājidi</i> .
<i>nyungu</i> , ant	<i>nyūdi</i>	<i>nyungungu</i> , the ant	<i>nyūdidi</i> .
<i>konnū</i> , war	<i>konnēli</i>	<i>konnungu</i> , the war	<i>konnēlidi</i> .
<i>kōnga</i> , female slave	<i>kōngābe-ji</i>	<i>kōngānga</i> , the feml. slave	<i>kōngājidi</i> .
<i>kāmu</i> , sky	<i>kamūli</i>	<i>kamungu</i> , the sky	<i>kamūlidi</i> .
<i>fitina</i> , famine		<i>fitinaṅga</i> , the famine	
<i>kofuna</i> , crown	<i>kofunāje</i>	<i>kofunaṅga</i> , the crown	<i>kofunājede</i> .
<i>sifa</i> , report, history	<i>sifaṅga</i>	<i>sifaṅga</i> , the report, history	<i>sifaṅade</i> .

14th Class. Analogous to the preceding class of nouns ending with *ngu* are the present containing nouns ending with the palatal syllable *ngi* or *ge*, and forming the definite state with the affix *ngi* or *nge*, but, as in the 13th class, this rule is not binding to nouns with palatal termination because the same affix serves a variety of other nouns ending with *i*, preceded mostly by a dental consonant or *w*. It includes, with rare exception, like the previous class, the names of many animals, and a few abstract nouns too, as:

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>nānge</i> , sun		<i>nāngenge</i> , the sun.	
<i>nāge</i> , cow	<i>nāi</i>	<i>nāngenge</i> , the cow	<i>nāididi</i> .
<i>hege</i> , hunger		<i>hegenge</i> , the hunger	
<i>jinnawi</i> , spirit, A. 	<i>jinnawīngi</i>	<i>jinnādidi</i> , the spirit	<i>jinnādidi</i> .
<i>gurri</i> , hide	<i>gurri</i>	<i>gurriṅgi</i> , the hide	<i>gurrididi</i> .
<i>teṅgi</i> , louse	<i>tendi</i>	<i>teṅgiṅgi</i> , the louse	<i>tendidi</i> .
<i>korndoli</i> , large ant	<i>korndoli</i>	<i>korndoliṅgi</i> , the large ant	<i>korndolididi</i> .
<i>liṅgi</i> , fish	<i>lidi</i>	<i>liṅgiṅgi</i> , the fish	<i>lidi</i> .

15th Class. A restricted number of nouns has the nasal termination *âne*, from which by an enlargement is formed the definite by the dental affix *andende*. As so small a number of nouns follows this class, it is impossible to define signification. It would appear that the few nouns of this class are confined to abstract words bearing on the division of time and season, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>hirāna</i> , breakfast	<i>hirānde</i>	<i>hirāndende</i> , the breakfast	<i>hirāndede</i> .
<i>hetāna</i> , year	<i>ketāle</i>	<i>hetāndende</i> , the year	<i>ketālede</i> .
<i>nyalāna</i> , day	<i>nyalde</i>	<i>nyalāndende</i> , the day	<i>nyaldede</i> .

16th Class. The last class of nouns with nasal or palatal ending is that of the diminutives ending (see Ch. VII., § 18, 1, 2, 3) with the final syllables *uñ*, *guñ*, *huñ* and *kuñ*, the article affix of the definite state for all of these nouns is in the singl. *kuñ*, in the pl. *koi*, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>legun</i> , a little tree	<i>legoi</i>	<i>legunkun</i> , the little tree	<i>legoikoi</i> .
<i>guyun</i> , a little thief	<i>guyoi</i>	<i>guyunkun</i> , the little thief	<i>guyoikoi</i> .
<i>bikun</i> , a little child	<i>bikoi</i>	<i>bikunkun</i> , the little child	<i>bikoikoi</i> .
<i>lagun</i> , a little boat	<i>lāgoi</i>	<i>lagunkun</i> , the little boat	<i>lāgoikoi</i> .
<i>kāduñ</i> , a little stone	<i>kādoi</i>	<i>kadunkun</i> , the little stone	<i>kādoikoi</i> .
<i>pellun</i> , a little hill	<i>pelloi</i>	<i>pellunkun</i> , the little hill	<i>pelloikoi</i> .
<i>jāun</i> , a little town	<i>jāoi</i>	<i>jāunkun</i> , the little town	<i>jāoikoi</i> .
<i>gokihun</i> , little monkey	<i>gokihoi</i>	<i>gokihunkun</i> , the lit. monkey	<i>gokihokoi</i>

17th Class. A large class of nouns ending with the syllable *al*, form the definite state with the help of an enlargement, as : by increasing *al* into *aṅgal*, whilst the definite pl. assumes invariably the affix *de*. In signification this class of nouns is multifarious, including the names of industrial things, parts of the body, of birds and plants, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>gērtogal</i> , fowl	<i>gērtōje</i>	<i>gērtogaṅgal</i> , the fowl	<i>gērtōjede</i> .
<i>lēal</i> , tree	<i>lēaṅgal</i>	<i>lēede</i> , the tree	<i>lēdede & lēēdede</i> .
<i>dawaṅgal</i> , door	<i>dawāde</i>	<i>dawaṅgaṅgal</i> , the door	<i>dawādede</i> .
<i>sutirgal</i> , key	<i>sutirde</i>	<i>sutirgaṅgal</i> , the key	<i>sutirdede</i> .

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>bəʃal</i> , rib	<i>bəʃe</i>	<i>bəʃaŋgal</i> , the rib	<i>bəʃede</i> .
irr. <i>faddo</i> , shoe	<i>padde</i>	<i>fadaŋgal</i> , the shoe	<i>paddede</i> .
<i>kurral</i> , arrow, ball,	<i>kurre</i>	<i>kurraŋgal</i> , the arrow, ball	<i>kurredede</i> .
<i>lānial</i> , spear	<i>lāde</i>	<i>lāniaŋgal</i> , the spear	<i>lādede</i> .
<i>pennal</i> , nail	<i>pende</i>	<i>pennaŋgal</i> , the nail	<i>pendede</i> .
<i>bāfal</i> , door	<i>bāfe</i>	<i>bāfaŋgal</i> , the door	<i>bāfedede</i> .
<i>andal</i> , knowledge		<i>andaŋgal</i> , the knowledge	
<i>lundundiral</i> , turn		<i>lundundiraŋgal</i> , the turn	
<i>dewal</i> , law of God		<i>dewaŋgal</i> , the law of God	
<i>bulwal</i> , basin	<i>bulwāfe</i>	<i>bulwaŋgal</i> , the basin	<i>bulwāfedede</i> .
<i>mutal</i> , sunset		<i>mutaŋgal</i> , the sunset	
<i>pudal</i> , beginning		<i>pudaŋgal</i> , the beginning.	

18th Class. Another numerous class of nouns, the last syllable of which is *ol*, *ul*, or with more palatal distinction *gol* and *ŋgol*, forms its definite state analogously to the previous class 17, in so far as the before mentioned terminations are enlarged by the palatal affix *ŋgol*. The article affix of both the 17th or 18th class could also be styled "encasements," because the affix syllable for both of these classes ending in *al* and *ol*, etc. drops in between the root of the noun and the last ending. In meaning the words of this class are like those of the previous one expressive of objects of nature, of industry, of the properties of the body, etc., as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>delbol</i> , grape	<i>delbōʃi</i>	<i>delboŋgol</i> , the grape	<i>delbōʃidi</i> .
<i>bamul</i> , bush	<i>bāmi</i>	<i>bamoŋgol</i> , the bush	<i>bāmidi</i> .
<i>fellol</i> , mound	<i>pelle</i>	<i>felloŋgol</i> , the mound	<i>pelledi</i> .
<i>donḡol</i> , hill	<i>duni</i>	<i>donḡoŋgol</i> , the hill	<i>dunidi</i> .
<i>goṅḡol</i> , speech	<i>gondi</i>	<i>goṅḡoŋgol</i> , the speech	<i>gondidi</i> .
<i>l-ēbol</i> hairy skin	<i>l-ēbi</i>	<i>l-ēboŋgol</i> , the hairy skin	<i>l-ēbidi</i> .
<i>koṅḡol</i> , voice	<i>koṅḡudi</i>	<i>koṅḡoŋgol</i> , the voice	<i>koṅḡūḡidi</i> .
<i>bōḡol</i> , rope	<i>bōḡi</i>	<i>bogoŋgol</i> , the rope	<i>bōḡidi</i> .
<i>gorrol</i> , book shelf	<i>gorri</i>	<i>gorroŋgol</i> , the book shelf	<i>gorridi</i> .

19th Class. In conformity with the definite state of the nouns ending in *ol* and *gol*, or *al* and *gal*, of the former classes is the formation of the definite state of the present class ending in *ngel* or *el*, the article pron. of which is enlarged into *engel*. Nouns of this description are rare and include personal and abstract ones, as :

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>paingel</i> , a slave girl		<i>paingengel</i> , the slave girl	
<i>gōtel</i> , unity		<i>gōtengel</i> , the unity	
<i>kandel</i> , small basket	<i>kande</i>	<i>kandengel</i> , the small basket	<i>kandede</i> .
<i>pujel</i> , a foal	<i>puje</i>	<i>pujengel</i> , the foal	<i>pujede</i> .
<i>bīngel</i> , baby boy	<i>bibe</i>	<i>bīngengel</i> , the baby boy	<i>bibebe</i> .


The pl. number of nouns of this class is formed regularly with a personal or impersonal affix, or it is done by the choice of a different word.

Remarks.—Before we leave the scheme representing the definite state of the noun it is expedient to remark, that as in the previous chapter on the pl. formation so here in that of the definite state, the noun does not keep strictly to one kind of formation of the article assigned to it in the afore-given classification. The nouns of persons and animals excepted we find that among the copious class of nouns of other descriptions some can adopt more than one form of the definite state interchangeably, and the natives avail themselves of this custom rather freely, as : *fello*, a mound, can form *fellongol* ; *fellongo*, or *hodo*, grass, can form *hōdoto* and *hōdondo* ; *māro*, rice, can form *maroto* and *māroko* ; *faddo*, a shoe, can form *faddongo* and *faddangal*, and many more deviations of this kind.

CHAPTER IX.

NOUNS OF RARE OR IRREGULAR PLURAL FORMS.

§. 20 Apart from the regularity which the language maintains in the classified formation of the regular pls., (Chapter IV.) we must expect to meet irregularities in the shape of rare and isolated forms. The tables below contain most of the words that appear to us to betray solitary or irregular forms, but even these or at least many of them lose the stigma of irregularity almost entirely if the notes for the permutation and assimilation of consonants and vowels (see Chapter II. and III., from §. 6 to §. 12, undergone by nouns on account of their transition into pl.) are duly compared. There will be given the definite state both of singl. and pl., as in the foregoing chapter to prove the regularity of these nouns in this respect, as:

Indefinite state.		Definite state.	
Singular.	Plural.	Singular.	Plural.
<i>bañru</i> , sea	<i>bañi</i>	<i>bañrundu</i> , the sea	<i>bañidi</i> .
<i>bāba</i> , father	<i>bābarābe</i>	<i>bābarābe</i> , the father	<i>bābarābebe</i> .
<i>babba</i> , ass	<i>bandi</i>	<i>babbamba</i> , the ass	<i>bandidi</i> .
<i>babānio</i> , uncle	<i>wābaibe</i>	<i>bābānio-on</i> , the uncle	<i>wābaibebe</i>
<i>dewbo</i> , woman	<i>raube</i>	<i>dewbo-on</i> , the woman	<i>raubebe</i> .
<i>doloke</i> , shirt	<i>dolokaŋe</i>	<i>dolokeke</i> , the shirt	<i>dolokāŋede</i> .
<i>bodi</i> or <i>boddi</i> , snake	<i>bolle</i>	<i>boddi</i> , the snake	<i>bollede</i> .
<i>donŋol</i> , hill	<i>duñi</i>	<i>donŋol</i> , the hill	<i>duñidi</i> .
<i>gujo</i> , thief	<i>wibbe</i>	<i>gujo-on</i> , the thief	<i>wibbebe</i> .
<i>gainako</i> , shepherd	<i>ainōbe</i>	<i>gainako-on</i> , the shepherd	<i>ainōbebe</i> .
<i>howgo</i> , fence	<i>koule</i>	<i>howgoŋo</i> , the fence	<i>koulede</i> .
<i>hondu</i> , finger	<i>kolli</i>	<i>hōndundu</i> , the finger	<i>kolli</i> .
<i>jūri</i> , honey	<i>jūme</i> , coll.	<i>jūrindi</i> , the honey	<i>jūmede</i> .
<i>haire</i> , stone. A. 	<i>kāde</i>	<i>hairende</i> , the stone	<i>kādede</i> .
<i>koloru</i> , wheel	<i>kolonji</i>	<i>kolorundu</i> , the wheel	<i>kolonjidi</i> .
<i>lēki</i> , medicine	<i>lēkelle</i>	<i>lēkiki</i> , the medicine	<i>lēkelledede</i> .
<i>lēwure</i> , vulture	<i>līwe</i>	<i>lēwurende</i> , the vulture	<i>līwede</i> .
<i>lēdi</i> , country land	<i>lēride</i>	<i>lēdindi</i> , the country land	<i>lēridede</i> .
<i>lāwol</i> , road	<i>lābi</i>	<i>lāwongol</i> , the road	<i>lābidi</i> .

Indefinite state.		Definite state.	
Singular.	Plural	Singular.	Plural.
<i>līngi</i> , fish	<i>līri & līdi</i>	<i>līngīngi</i> , the fish	<i>lī-idi & līdidi</i> .
<i>mesīde</i> , a mosque, مسجد	<i>mesidāde</i>	<i>mesīdende</i> , the mosque	<i>mesidādede</i>
<i>maire</i> , lightning	<i>māje</i>	<i>mairende</i> , the lightning	<i>mājede</i> .
<i>maio</i> , water, A. ماء	<i>māje</i>	<i>maiongo</i> , the water	<i>mājede</i> .
<i>mamāsero</i> , grandfather	<i>mamtrābe</i>	<i>mamāsero-on</i> , the g.	<i>māmirābebe</i>
<i>mbālu</i> , sheep	<i>bāli</i>	<i>mbaluṅgu</i> , the sheep	<i>bālidi</i> .
<i>mamāre</i> , old woman	<i>mamāje</i>	<i>mamārende</i> , the old woman	<i>mamājede</i>
<i>nedo</i> , person	<i>ade, nedanke</i>	<i>nedo-on</i> , the person	<i>yimbebe irr.</i>
<i>nage</i> , cow	<i>nāi</i>	<i>nageṅge</i> the cow	<i>nāidi</i> .
<i>nyalānde</i> , day	<i>nyalde</i>	<i>nyalandende</i> , the day	<i>nyaldede</i> .
<i>nyānde</i> , day	<i>nyalde</i>	<i>nyāndende</i> , the day	<i>nyaldede</i> .
<i>nyuṅgu</i> , ant	<i>nyūdi</i>	<i>nyuṅguṅgu</i> , the ant	<i>nyūdidi</i> .
<i>sābunde</i> , soap	<i>jābunne</i>	<i>sābundende</i> , the soap	<i>jābūnnede</i> .
<i>simbirre</i> , eagle	<i>simbinje</i>	<i>simbirrende</i> , the eagle	<i>simbinjede</i> .
<i>tulde</i> , rising ground	<i>tūle</i>	<i>tuldende</i> , the rising grd.	<i>tūlede</i> .
<i>tondu</i> , lip	<i>tonni</i>	<i>tonduṅdu</i> , the lip	<i>tonnidi</i> .
<i>wūddu</i> , abdomen	<i>gulli</i>	<i>wudduṅdu</i> , the abdomen	<i>gullidi</i> .
<i>kogān</i> , sour milk	<i>koje & kogē</i>	<i>koganda</i> , the sour m.	<i>kojede & kogēde</i>
<i>yūma</i> , mother, A. أم	<i>yūmarābe</i>	<i>yuma-on</i> , the mother	<i>yūmarābebe</i> .
<i>garri</i> , bull	<i>gāi</i>	<i>garrīngi</i> , the bull	<i>gāidi</i> .

It may be expedient to remark that some of the isolated changes in the roots of words fall into some kind of regularity when we observe that the dentals and compound dentals *d*, *t*, *dd* and *nd* mostly undergo permutation into *ll*, as: *hondū*, pl. *kolli*; *boḍḍi*, pl. *bolle*; and *wuddū*, pl. *gulli*. Among the irr. nouns are also *lēuru*, month, *lebbi*, months; *lēurundu*, the month, *lebbidi*, the months.

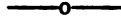
CHAPTER X.

NOUNS WITHOUT PLURAL INFLECTION.

There are apparently a certain number of nouns which accept of no different form in the pl., although judging from their meaning they

ought to do so. The stem and ending, the initials of some excepted, remaining the same in the pl. as they are in the singl. is a sign of their invariable use by the nation, as :

<i>bāli</i> and <i>mbāli</i> , sheep	plural <i>bāli</i>	Def. st. 14th class.
<i>korndoli</i> , ant	„ <i>korndoli</i>	„ „
<i>gurri</i> , hide	„ <i>gurri</i>	„ „
<i>tenirde</i> , axe	„ <i>tenirde</i>	„ 5th „
<i>runde</i> , cloud	„ <i>dunde</i>	„ „
<i>hubinirde</i> , fire place	„ <i>kubiniade</i>	„ „
<i>baule</i> , urine	„ <i>baule</i>	„ „
<i>legāre</i> , tree	„ <i>legāre</i>	„ „
<i>bakalle</i> , mule	„ <i>bakalle</i>	„ „
<i>borde</i> , matter flowing from ulcers „	<i>borde</i>	„ 6th „

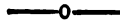


CHAPTER XI.

COLLECTIVES IN PLURAL FORM.

In contrast with the previous chapter of invariable common nouns, the 11th Chapter will show the singular fact that nouns which, according to European custom, partake of the nature of collectives and never formally enter the pl., are nevertheless treated by the Fulahs as nouns requiring the common pl. state. The nouns introduced are a few examples proving the existence of many more of this class, and as they have been frequently introduced into the preceding Chapters of pl. and definite state, the tables below will only represent in the singl. and pl. forms, as :


Singular.	Plural.
<i>dīaṇ</i> , water.	<i>dīa</i> , water sheet of a lake.
<i>koṣaṇ</i> , sour milk	<i>koṣe</i> , a large supply of sour milk.
<i>landaṇ</i> , salt	<i>lande</i> , a large supply of salt.
<i>jūri</i> , honey	<i>jūme</i> , much honey.
<i>gauri</i> , rice	<i>gaurṛji</i> , much rice, etc., etc.



CHAPTER XII.

OF FAMILY RELATIONSHIP AND THE STAGE OF LIFE.

§. 23. As the Fulah language possesses distinct terms for family relationship, for the distinction of gender and for the stage of years, it will be convenient to insert the following table exhibiting these grades in accompaniment to the chapters treating of the noun. The definite state and pl. forms coincide with those given in former paragraphs, as:

Singular.	Plural.	
<i>bāba</i> , father	<i>bābarābe</i> , fathers,	def. 1st class.
<i>yūma</i> , mother, Arb. 	<i>yūmarābe</i> , mothers	„
<i>gorke</i> , man	<i>worbe</i> , men	„
<i>dewbo</i> , woman	<i>raube</i> , women	„
<i>duhido</i> , a married man	<i>duhibe</i> , married men	„
<i>sufido</i> , a married woman	<i>sufibe</i> , married women	„
<i>junguro</i> , a husband	<i>jungurābe</i> , husbands	„
<i>saguta</i> , a young man	<i>sagatābe</i> , young men	„
<i>juwo</i> , a young woman	<i>juube</i> , young women	„
<i>kikalājo</i> , an old man	<i>kikalābe</i> , old men	„
<i>bilakorōjo</i> , boy of 12 ys. before circumcision	<i>bilakorōbe</i>	„
<i>jurbājo</i> , girl of 12 or 15 years	<i>jurbābe</i>	„
<i>endādo</i> , child from birth to 15 ys.	<i>endāde & endābe</i> com. pl.	„
<i>musido</i> , brother	<i>musibe</i> , brothers.	
<i>batāngo</i> , brother from the father's side	<i>wātaibe</i> , uncles from the f. side	
<i>badirāo</i> „ „ mother's side	<i>badirābe</i> , „ „ m. side	
<i>yāe</i> , sister from the father's side	<i>yāerābe</i> , aunts from the f. side	
<i>nēne</i> , „ „ mother's side	<i>nēnerābe</i> , sisters from the m. side	
<i>māmūsero</i> , grandfather	} <i>māmīrābe</i> , grand parents. <i>Pluralis uteriusque generis.</i>	
<i>padi</i> , grandmother		
<i>bōbo nēnāno</i> , a baby	<i>bōbobe nēnāmbē</i> , babies.	
<i>jokido-bido</i> , a young boy, son	<i>jokibe-bibe</i> , little boys.	

Many more examples of this kind are contained in the Fulde Vocabulary, which the inquirer will do well to consult.

CHAPTER XIII.

DEFINITION OF GENDER FOR ANIMALS.

§. 24. As the distinction of gender for the animal creation for quadrupeds as well as for birds can be defined with exactitude, it may be in the proper place to introduce it here before we depart from the province of the noun.

A. Distinction of gender for animals large and small. (1). The *male* kind of quadrupeds can be defined by three or four qualifying denominations, as :

garri, male, bull, pl. *gāi* for large male animals and bulls.

rāre „ „ *rāṛe*, for wild buffaloes, bulls and males of other
[wild animals.

wordu, buck deer, pl. *worde* and for kindred species of small animals.

worra, for the male of amphibious creatures, pl. *worde*.

narlu, pl. *narli*, he-cat, for animals of this class and also of other creatures bearing affinity to the feline kind.

B. (2). The female kind possesses two or three expressions to designate the species of animals, as: *rēwa* and *rēwe*, pl. *dēi*, cow, is the distinction for domestic and wild animals; *ēda*, pl. *ēdi* more exclusive for wild animals, as for the cows of buffaloes and horned deer.

This term is used for large animals in general. If the affinity of species inclines to the feline kind, *jarlu*, female cat, pl. *jarli* is used as a sexual term. Also *nage*, pl. *nāi* is resorted to in some instances if they wish to avoid sameness in the term of gender.

We introduce here a table describing the distinction of gender of various animals domestic and wild. In the position of the distinctive word male or female they seem to observe this rule, that the one for the male kind stands mostly before, and that for the female kind after the animal noun, but others affirm the indifference of position either before or after; as :

The male kind.		The female kind.	
Singular.	Plural.	Singular.	Plural.
<i>garri ēda</i> , buffalo	<i>gāi ēdi</i>	<i>nage ēda</i> , b. cow	<i>nāi ēdi</i> .
<i>garri gelōba</i> , he-camel	<i>gāi gelōdi</i>	<i>gelōba rēwa</i> , female c.	<i>gelōdi dēi</i> .
<i>babba garri</i> , jackass	<i>babbi gāi</i>	<i>babba rēwa</i> , female a.	<i>babbi dēi</i> .
<i>bakalle garri</i> , mule	<i>bakalle gāi</i>	<i>bakalle rēwa</i> , female m.	<i>bakalle dēi</i> .

The cock bird.		The hen bird.	
Singular.	Plural.	Singular.	Plural.
<i>dunduñal jaual</i>	<i>dunduñe jaule, gertogal jaual, gertōde jaule.</i>		
<i>gellal, bush fowl</i>	<i>gelle, bush fowls.</i>		
<i>dunduñal gelal, cock partridge, dunduñe gelle, dēal gellal, dēbi gelle.</i>			
<i>simbirre, eagles</i>	<i>simbinje, eagles.</i>		
<i>dundunal simbirre,</i>	<i>dunduñe simbinje, dēal simbirre, debi or gertōde</i>		
	<i>[simbinje].</i>		

We conclude this Chapter on the gender of the noun in giving some names of birds of which the Fulahs leave the gender undefined, either from custom or from want of sufficient observation about the habits of these birds. The number of nouns of this class the natives say are large, as :

<i>nyālal, cow bird,</i>	plural <i>nyāle.</i>
<i>segeleṛe, hawk</i>	„ <i>segeleṛje.</i>
<i>jīlal, black hawk</i>	„ <i>jūle.</i>
<i>sūruwal, black crane</i>	„ <i>surūje.</i>

CHAPTER XVI.

THE PRONOUNS.—THE INDEPENDENT PERSONAL PRONOUN.

§. 27. There are several forms of the personal pronoun for separate use when the speaker requires the simple pronoun alone; only in cases of importance the separate full pronominal form may stand for the verbal one. These forms are the following; for the feminine or neuter there exists no distinction :

I. form.		II. form.	
singl., 1 pers., <i>mido, I</i>		singl., 1 pers., <i>mide, I.</i>	
„ 2 „ <i>hida and māda, thou</i>		„ 2 „ <i>ade, thou.</i>	
„ 3 „ <i>himo, he</i>		„ 3 „ <i>ode, he.</i>	
plural, 1 „ <i>meden, we</i>		plural 1 „ <i>menen, we.</i>	
„ 2 „ <i>hidoñ, you</i>		„ 2 „ <i>onoñ, you.</i>	
„ 3 „ <i>hibe, they</i>		„ 3 „ <i>kambe, they.</i>	
III. form, particularly in answer to the question who ?			

singl., 1 pers., *ko miñ*, I, it is I, pl. 1 pers., *ko meneñ*, we, etc.

„ 2 „ *ko-añ*, thou, it is thou „ 2 „ *ko-onon*, you, it is you.

„ 3 „ *kokanko*, he, it is he „ 3 „ *kokambe*, they, it is them.

IV. There exist defective forms of an independent pronoun when *one* or *more* persons are *purposely* singled out before one or more individuals of common reference; these forms appear to exist only for the 3rd pers. singl. and pl., they are: *on* and *onon*, he, even he; *beñ* and *kobeñ*, them, they, themselves, and also *omo*, he, himself, viz.: *kanko on*, he and him; *on wi-i*, he himself said. Sometimes these pronouns incline to the reflexive: *kanko karamoko yo on jōdi*, he, the instructor, shall sit down; *gorko Fulbe Futa on wi-i*, a man of Futa he said; or: *kono befidima adāde mako beñ māi*, but they that were hit by shot before him they (“these”) died, and *omo nana*, he heard, as: he is sure he heard and he is not mistaken; *nō*, indefinite pron., personal and impersonal, mostly used as verbal pron., §. 74 (*no wīe* it is called).

§. 28. The reflective pronoun.

There is a form for the reflective now and then occurring consisting of the invariable adverb *tiki*, given in apposition to the third separate form of the pron. which appears shortened in the pl. number, as:

singl., 1 pers., *komin tiki*, I myself.

„ 2 „ *ko-añ tiki*, thou thyself.

„ 3 „ *kokanko tiki*, he himself.

plural 1 „ *komeñ tiki*, we ourselves.

„ 2 „ *ko-on tiki*, you yourselves.

„ 3 „ *kokambe tiki*, they themselves.

Also with *hōre*, head, and the possessive pron., as: *hōre-am*, I myself, lit. my head; *hōre-mada*, thou thyself, lit. thy head.

§. 29. An indefinite personal pronoun.

This pron. occurs only in the third person, as: *on*, *oro*, *ko-ro*, *ko-on*, *aliquis*, *gr. tis*, some one, somebody, pl. *wobe*, *quidam*, certain persons.

§. 30. The interrogative personal pronoun.

A. There are but a few pronouns of this sort. (1) *hombo*, who?

pl. *hombe*. (2) *mo*, and *moi*, who? *utriusque numr.*, the latter is also a relative pron.

B. The interrogative impersonal pron., *ko*, why? what? also what for? *ko bortud-an*, why, what for art thou rooting up?



CHAPTER XVII.

THE POSSESSIVE PRONOUN.

§. 31. The formation of the pron. possessive and consequently the demonstrative and relative must needs be here introduced because of the intimate connection of this section of the grammar with the 8th Chapter, which contains the article pronoun as required by the definite state of the noun, and it will be necessary to refer in behalf of the possessive pronoun of the majority of nouns to the classification of the article of the noun which is given in this said Chapter. In arranging the possessive pronoun we must call attention to three general rules; we have to consider:

I. The formation of the personal possessive.

II. The formation of the possessive for animals which (a) for larger animals adopts the personal form, (b) for smaller animals mostly the clasified form analogous to the article affix of the noun. Comp. Chapter VIII., §. 19.

III. The formation of the possessive for nouns of the vegetable kingdom, and for those of the abstract, inanimate or material world. The possessive for all nouns of this description is regularly formed after the definite state of the noun classified in the same 8th Chapter, §. 19.

1. In the first instance we have to do with the personal possessive pronoun, which possesses for the masculine and the feminine the following forms; the pronoun possessive is an affix:

singl., 1 pers., *ʌa*, or more defined *ʌan*, my, (or even *ʌam*).

„ 2 „ *ma*, or more defined *maʌa* and *māda*, thy.

„ 3 „ *mako*, his, also *moro* and *muʌu*, in case the noun referred to ends in a similar vowel.

plural, 1 pers., *amme*, or more defined *medeñ*, our.

„ 2 „ *mo-ñ*, your.

„ 3 „ *mabbe*, their.

Examples. The possessive affixes, we must notice, can only be joined to the indefinite state of the noun, either in the singl. or in the pl. As the article affix has also a pronominal value, it is expedient that, as in other languages it give way to the possessive which then drops into the place of the former, as : *quasi*, its substitute, i.e. in French *mon père*, in German *mein Vater*, viz. :

singl., 1 pers., *bāba-a*, my father.

„ 2 „ *bāba-ma* or *bāba-ma-a*, *māda*, thy father.

„ 3 „ *bāba-mako*, his father.

plural, 1 „ *bāba-amme* or *būba medeñ*, our father.

„ 2 „ *bāba-mo-ñ*, your father.

„ 3 „ *bāba-mabbe*, their father.

Or with both the noun and the possessive in the pl., as :

1 pers., *bābarābe-amme*, our fathers.

2 „ *bābarābe-mo-ñ*, your fathers.

3 „ *bābarābe-mabbe*, their fathers.

Or singl., 1 pers., *ñe-ne-a*, or def. *ñe-ne-añ*, my mother.

„ 2 „ *ñe-ne-ma*, or also *ñe-ne-ma-a* and *māda*, thy mother.

„ 3 „ *ñe-ne-mako*, his mother.

plural, 1 „ *ñe-ne-amme*, or *ñe-ne-medoñ*, our mother.

„ 2 „ *ñe-ne-mo-ñ*, your mother.

„ 3 „ *ñe-ne-mabbe*, their mother.

And with both nouns and pronouns in the pl., as :

1 pers., *ñenerābe-amme*, our mothers.

2 „ *ñenerābe-mo-ñ*, your mothers.

3 „ *ñenerābe-mabbe*, their mothers.

Or singl., 1 pers., *lamdo-añ*, my king.

„ 2 „ *lamdo-ma-a*, thy king.

„ 3 „ *lamdo-mako*, his king.

plural, 1 „ *lamdo-amme*, our king.

„ 2 „ *lamdo-mo-ñ*, your king.

„ 3 „ *lamdo-mabbe*, their king.

And with both noun and possessive in the pl., as :

1 pers., *lambe-amme*, our kings.

2 „ *lambe-mo'oh*, your kings.

3 „ *lambe-mabbe*, their kings.

Or singl., 1 pers., *puju-a*, my horse, or *an*, *am*, also *puju-kam*.

„ 2 „ *puju-ma*, thy horse, def. *ma'a* and *māda*.

„ 3 „ *puju-mako*, his horse.

plural, 1 „ *puju-amme*, our horses.

„ 2 „ *puju-mo'oh*, your horse.

„ 3 „ *puju-mabbe*, their horse.

Or with the subject in pl., as :

singl., 1 pers., *puji-a*, my horses.

„ 2 „ *puji-ma'a*, thy horses.

„ 3 „ *puji-mako*, his horses.

plural, 1 „ *puji-amme*, our horses.

„ 2 „ *puji-mo'oh*, your horses.

„ 3 „ *puji-mabbe*, their horses.

And so on, i.e., *deftere-an*, my book, *defte-amme*, our books ; or also *puju-am*, my horse, and with epenthesis, *sudu-kam*, my house.

2. In referring the possessive to animals the Fulahs by way of accommodation make use of the personal pronoun, but only when the animals are large quadrupeds, for small animals this freedom is improper. And then it is self-evident that the 3rd person alone can occur, as :

dargol piūwi, the look of the lioness.

3 pers. singl., *dargol-mako*, her look.

Or *satudo-gelōba*, the strength of the camel.

3 pers. singl., *satudo-mako*, his strength.

Or *tēu-nage*, the flesh of the cow.

3 pers. singl., *tēu-mako*, her flesh.

Or *motudo dimāngo*, the beauty of a stallion.

3 pers. singl. *motudo-mako*, his beauty.

The pl. of these examples would be accordingly : *dargol-piūji*, the look of the lionesses, 3 pers., *dargol-mabbe*, their look ; *satudo gelōdi*, the strength of camels, 3 pers., *satudo-mabbe*, their strength ; *tēu-nāi*, the flesh of cows, 3 pers., *tēu-mabbe*, their flesh.

3. The application of the personal possessive pronoun is, for animals, not always carried through, and now and then the natives give to domestic and wild animals the classified possessive pronoun, which observance has become the strict rule for all nouns that do not fall under personal category. The tables below will show the possessive pronoun for every noun in accordance with the formation of the article affix required by the definite state and proper to every noun of the 19 classes respectively. The possessive pronoun is applicable in the 3rd person alone. It is a composition of the preformative syllable *ma*, and the respective article affix. It is also necessary to remark that the preformative for nouns of the 2nd, 13th and 19th classes is *mo*, for the sake of euphony, because those nouns end in *nu*, *go*, *ngo*, *ngu*, *ol*, *gol*, *ul*, *ngul* and *un*; for the same reason the possessive affix for nouns of the 5th, 6th and 7th class is *maire*, as those nouns end with *de*, *nde* and *ndi*; for the pl. all possessives are *made* or *madi*. For the easier understanding of the examples below, compare the article as affix pronoun, Chapter VIII., § 19.

Definite state of the noun; the poss. pron., & the classification.	Application of the possessive pronoun.
II. Class. <i>yēso</i> , face, def. <i>yēsongo</i> . poss. pron. <i>mo-ongo</i> , pl. <i>made</i> .	<i>dargol-yēsongo</i> , the look of the face; <i>mi hulli dargol-mo-ongo</i> , I fear its look.
Or <i>dimango</i> , stallion, def. <i>dimangongo satigol dimangongo</i> , the power of the stallion.	Poss. pron. singl., <i>mo-ongo</i> , pl. <i>madi</i> ; <i>mi andi satigol mo-ongo</i> and <i>madi</i> , I know his strength, pl. theirs.
Thus: <i>lūbigol dirangongo</i> , the cool of the heavy rains.	<i>mi yidi lubigol-mo-ongo</i> , pl. <i>madi</i> , I love the coolness of the heavy rains, or pl., of them, i.e., the rainy seasons.
III. Class. <i>toke</i> , poison, def. <i>tokeke</i> ; <i>mēme tokeke</i> , the taste of the poison.	Poss. pron., <i>mako</i> , its, pl. <i>madi</i> ; <i>mi hulli mēme-mako</i> , pl. <i>madi</i> , I fear its taste or their taste.
IV. Class. <i>hudo</i> , grass, def. <i>hudoto</i> ; <i>būbi hudoto</i> , the fragrance of the grass.	Poss. pron., 3 pers., <i>mato</i> , pl. <i>madi</i> & <i>majidi</i> ; <i>mi yidi būbi-mato</i> , pl. <i>madi</i> , I like (the) its scent (of the grass).

Definite state of the noun and poss. pron., & the clasification.

Or *sōdo*, wash-hand basin, def. *sōdondo*; *fusigol sōdondo*, the breaking of the wash-hand basin.

V. Class. *fiṅgāri*, gun, def. *fiṅgārindi*; *fēli fiṅgārindi*, the fire of the gun.

Or *sagāri*, ram, def. *sagārindi*; *āladu sagārindi*, the horn of the ram, pl. *ālādi sagarīyidi*, the horns of the rams.

VI. Class. *hubinirde*, fireplace, def. *hubinirdende*; *lubi hubinirdende*, the smell of the fireplace.

Or *hōdere*, star, def. *hōderende*; *ndilēla hōderende*, the brightness of the star.

sāre, town, def. *sārende*; *yimbe sārende*, the people of the town.

VII. Class. *hirke*, saddle, def. *hirkede*; *motigol hirkede*, the beauty of the saddle.

VIII. Class. *gaika*, hole, def. *gaikaka*; *lūki gaikaka*, the depth of the hole.

Or *durma*, cough, def. *durmaka*; *lurgol durmaka*, the trouble of

Application of the possessive pronoun.

Poss. pron., 3 pers., *mado*, pl. *madi*, its, their; *mi dankāli fusigol-mado & madi*, I don't mind the breaking of it, pl. of them.

Poss. pron., 3 pers., *mairi*, pl. *madi & majidi*; *mi nani fēli-mairi*, pl. *madi*, I hear the fire of it.

Poss. pron., 3rd pers., *mairi*, pl. *madi*; *mi taḡi āladu-mairi*, pl. *madi*, I cut off his horn; *mi taḡi ālādi-maḡi* or *majidi*, I cut off their horns.

Poss. pron., 3 pers., *maire*, pl. *made*; *mi andi lūbi-maire*, pl. *made*, I know the smell of it, pl. of them.

Poss. pron., 3 pers., *maire*, pl. *made*; *mi yivi ndilēla-maire*, pl. *made*, I see his brightness, pl. their.

Poss. pron., 3 pers., *maire*, pl. *made*; *be woni fēlude eyimbe-maire*, they are making war with its people.

Poss. pron., 3 pers., *made*, pl. *made*; *mi holli motigol-made*, pl. *made*, I admire their beauty.

Poss. pron., 3 pers., *maka*, pl. *made*; *hombo mahi lūki-maka*? who has measured its depth?

Poss. pron., 3 pers., *maka*, pl. *madi & maḡi*; *mi panyi lurgol*

Definite state of the noun and poss. pron., & the clasification.

the cough, pl. *durmāji*, def. *durmājidi*.

IX. Class. *koṣa*, sour milk, def. *koṣanda*,; *lūbigol koṣanda*, the cooling or coolness of sour milk.

Or *neḅba*, butter, def. *neḅbanda*; *moṭigol neḅbanda*, the sweetness of fresh butter.

X. Class. *rawāndu*, dog, def. *rawāndundu*; *yāmigol rawāndundu*, the bite of the dog.

Or *koltu*, cloth, def. *koltundu*; *moṭere koltundu*, the beauty of the cloth.

XI. Class. *lābi*, knife, def. *lābiki*; *wēligol lābiki*, the sharpness of the knife.

Jurki, smoke, def. *Jurkiki*; *lūbi Jurkiki*, the smell of the smoke.

XII. Class. *nūwa*, elephant's tooth, def. *nūwamba*; *nūwa maubumba*, the tooth of the elephant, pl. *nūje mauididi*, the elephant's teeth.

XIII. Class. *konnu*, war, def. *konnunḡu*; *ḡabarū konnunḡu*, a

Application of the possessive pronoun.

maka, pl. *maji*, I hate the trouble of it; *meḡ panyi lurgol maji* or *madi*, we hate the trouble of them

Poss. pron., 3 pers., *mada*, pl. *made*; *mi yidi lūbigol-mada*, I like its cooling effect.

Poss. pron., 3 pers., *mada*, pl. *made*; *mi yidi moṭigol mada*, I like the sweetness of it.

Poss. pron., 3 pers., *madu* and *marundu*, pl. *made*; *yāmigol madu*, pl. *made*, his or their bite, or *mi hulli yāmigol marundu*, I fear his bite.

Poss. pron., 3 pers., *madu* and *marundu*; *be hauni moṭere marundu*, they admire its beauty.

Poss. pron., 3 pers., *maki*, pl. *made*; *ogerri wēligol maki*, pl. *made*, he tried its sharpness.

Poss. pron., 3 pers., *maki*, pl. *made*; *be panyi lūbi maki*, they hate the smell of it.

Poss. pron., 3 pers., *mauba*, pl. *madi*; *be naḡi nūwa maba*, pl. *madi*, they bought his tooth; *be naḡi nūje madi*, they bought their teeth; *mahū jūdude mamba*, measure the length of it, as: of a tooth.

Poss. pron., 3 pers., *morunḡu*, pl. *madi*; *be nani ḡabarū morunḡu*, a

Definite state of the noun and poss. pron., & the clasification.

report of the war, and pl. *men nani habaruūji-madi*, we heard reports of them, as: of wars.

Or *dargol kamungo*, a look of the sky, pl. *dargol kamūlidi*, the look of these skies.

XIV. Class. *gurri*, hide, def. *gurringi*; *gurri mbalingi*, the hide of the sheep, pl. *gurrīji bālidi*, the skins of these sheep.

Or *nage*, cow, def. *nagege*; *tēu nagege*, the flesh of the cow, pl. *tēu nāi*, the flesh of cows.

XV. Class. *hetāne*, year, def. *hetandende*; *nyalde hetāndende*, the days of the year.

XVI. Class. *legun*, tree, def. *legunkun*; *mojudo legunkun*, the goodness of the little tree, or *dargol legoikoi*, the look of the little trees.

XVII. Class. *dewal*, law, def. *dewngal*; *dewal Jōmam Rewetādo*, the law of the Lord God.

Or *gertogal*, fowl, def. *gertogaṅgal*; *hāla gertogaṅgal*, the call of the

Application of the possessive pronoun.

they heard the report of it.

Poss. pron., 3 pers., *morungu*, pl. *madi*; *men yidi dargol morungu*, we enjoy its look; *mi yidi dargol-madi*, I like the look of them.

Poss. pron., 3 pers., *maringi*, pl. *madi*; *be holtiri gurri maringi* or *magi*, they dress with its skin; *be holtiri gurrīji-madi*, they clothe themselves with their skins.

Poss. pron., 3 pers., *maṅge*, pl. *madi*; *onyamu tēu maṅge*, he ate her flesh; *be nyāmu tēu-madi*, they eat their flesh.

Poss. pron., 3 pers., *maire* and *made-nde*; *noanandi nyalde-maire*? do'st thou know the days of it?

Poss. pron., 3 pers., *makun*, pl. *makoi*; *no be andi mojudo makun*, do they know its goodness; *men yidi dargol-makoi*, we like their look.

Poss. pron., 3 pers., *magal* and *mako*; *koran hulli dewal-mako*, do'st thou fear His law? *komiā rēwe hāla-magal*, I obey its precepts.

Poss. pron., 3 pers., *magal*, pl. *madi*; *be nāni hālamagal*, they

- Definite state of the noun and poss. pron., & the clasification.**
 fowl, pl. *halāji gertōda*, the calls of the fowl.
- Or *mutal*, sunset, def. *mutaŋgal*; *mutal maŋgeŋge*, the setting of the sun.
- Or *legal*, tree, def. *legaŋgal*, the tree.
- XVIII. Class.** *delbol*, a grape, def. *delboŋgol*; *lūbigol delboŋgol*, the cooling taste of the grape, pl. *lūbigol delboji*, the sweet cooling of the grape.
- Or *doŋgol*, hill, def. *doŋgoŋgol*; *hōre doŋgoŋgol*, the top of that hill.
- Or *towidande koŋgoŋgol*, the power of the word, pl. *towidande koŋgūjidi*, the power of those words.
- Application of the possessive pronoun.**
 heard its call; *be nani halāji made*, they heard their call.
- Poss. pron., 3 pers., *magal*; *meŋ yi-i mutal-maŋge*, we saw his setting.
- Poss. pron., 8rd pers., *magal*; *wōla nyam-ēbibe-magal*, beware to eat of its fruit.
- Poss. pron., 8 pers., *mo-ūngol & magol*, pl. *madi*; *meŋ hauni lūbigol mo-ūngol*, we admire the cooling taste of the grape; *an hauni lūbigol-maji (madi)*, do'st thou admire the cooling of them?
- Poss. pron., 3 pers., *magol & mo-ūngol*, pl. *madi*; *be hauli to hōre-mo-ūngol*, they met at the top of the hill.
- Poss. pron., 3 pers., *magol & mo-ūngol*, pl. *madi*; *be danki towidande mo-ūngol*, they gave heed to its power; *meŋ fāla dankude towidande-maji*, we must give heed to their power.

Remarks. The rare termination *ŋgel* in *paiŋgel*, a slave girl, is treated personally and not according to the article pron. of the definite state, *paiŋgeŋgel*, viz.: *yūma-mako*, its mother.

To form the possessive pron. from the indefinite state is of rare occurrence; the nouns ending in *de*, *di*, *re*, *ri*, *le*, *li*, are the only ones of this sort, and their possessive affix is *maire*.

§. 32. The relative possessive pronoun *joŋ*.

The Fulah has adopted the Arabic possessive pron. ﻟﻪ a possessor of, one who has, and transformed it into the closed word *joŋ*, as:

Arb. ذُو الْقَرْنَيْنِ = *joñ gabādi*, he that has horns, a calling of the new moon; the palatal *ñ* undergoes the usual modification which the following consonant requires, before single dental letters the *ñ* becomes the lingual *n*, viz.: *joñ sauto*, who has a strong voice—said of God; *joñ raube*, a possessor of many wives; but *joñ jembe*, the Powerful, an epithet of God, etc.

§. 33. A collective personal possessive pronoun, comp. the same, Chapter 17, § 31, I.

This pronoun is a compound word arisen from the ordinary personal possessive and the indefinite relative pron. *ko*, what; it has also obtained the nominal ending *ko*. The following example shows the usual form of its occurrence, as:

1 pers. singl.,	<i>ko-añko</i>	Latin,	<i>quod meum est.</i>
2	„ <i>ko-māko</i>	„	<i>quod tuum est.</i>
3	„ <i>ko-mako</i>	„	<i>quod suum est.</i>
1 pers. plural,	<i>ko ammeñ-ko</i>	„	<i>quod nostrum est.</i>
2	„ <i>ko mo-oñko</i>	„	<i>quod vestrum est.</i>
3	„ <i>ko mabbeko</i>	„	<i>quod suum est.</i>

CHAPTER XVIII.

THE RELATIVE PRONOUN.

§. 34. The article affix being in fact a pronoun as mentioned already in the 8th Chapter, it is but natural that we should find it the basis for all the species of regular pronouns that exist in this language. The formation of the relative pronoun is simple; all the article affixes employed by the definite state that close with a vowel are turned into relative pronouns by prefixing a dental *n* to the article affix, and close the same by a palatal one = *ñ*. So by the same process the affixes of the pl. for impersonal nouns being *de* and *di*, become relative pronouns on assuming the forms *ndeñ* and *ndiñ*. It must not be overlooked that the prefix *n* in case it close up with the labial *b* must be turned into *m*, or meeting the palatal letters *g* or *k*, it must become a nasal *ñ*. Exceptions from this rule are the

first class (having *ɹ* already) and the 17th and 18th of nouns also, which terminate in the consonant *l*, and may dispense with the *ɹ* final; the first class which is personal makes no use of the prefix *n*.

Thus these relative pronouns appear for nouns of the first class: *ɔn*, who, pl. *mbeɹ*; for nouns of the 17th class, *ɲal*, and for the 18th, *ɲol*. The subsequent tables will exhibit the relative pronoun in singl. and pl. for the 18 classes, and for the sake of clearness of comparing the process of formation the indefinite and definite states of the noun will be given in juxtaposition. Often the relative appears strengthened in the form of a compound with the indefinite pronoun *ko*, as: *ko-ɔn kondiɹ*.

Classification of the indefinite and definite states of the noun.	The relative pronoun. Singular. Plural.
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I. Class.

<i>bāba</i> , father	<i>bāba-ɔn</i> , the father	<i>ɔn</i> & <i>ko-ɔn</i> , who	<i>mbeɹ</i> & <i>kobeɹ</i> .
<i>ɲēne</i> , mother	<i>ɲēne-ɔn</i> , the mother	<i>ɔn</i> & <i>ko-ɔn</i> , who	<i>mbeɹ</i> & <i>kobeɹ</i> .
<i>paɲgel</i> , slave girl	<i>paɲgel-ɔn</i> , the s. g.	<i>ɔn</i> & <i>ko-ɔn</i> , who	<i>mbeɹ</i> & <i>kobeɹ</i> .
<i>Pūlo</i> , a Fulahman	<i>Pūlo-ɔn</i> , the Fulah	<i>ɔn</i> & <i>ko-ɔn</i> , who	<i>mbeɹ</i> & <i>kobeɹ</i> .

II. Class.

<i>wabuko</i> , cheek	<i>wabukoɲo</i> , the c. <i>ɲoɲ</i> or <i>koɲoɲ</i> , which	<i>ndeɹ</i> , which
<i>wurro</i> , cow house	<i>wurroɲo</i> , the c. h. <i>ɲoɲ</i> , which	<i>ndeɹ</i> .
<i>diraɲo</i> , stallion	<i>diraɲoɲo</i> , the s. <i>ɲoɲ</i>	<i>ndiɹ</i> .

III. Class.

<i>māro</i> , rice	<i>māroko</i> , the rice	<i>ɲkoɹ</i> , which	<i>ndiɹ</i> .
<i>lābo</i> , spear	<i>lāboko</i> , the spear	<i>ɲkoɹ</i> , which	<i>ndiɹ</i> .
<i>toke</i> , poison	<i>tokeko</i> , the poison	<i>ɲkon</i>	<i>ndiɹ</i> .

IV. Class.

<i>hudo</i> , grass	<i>hudoto</i> , the grass	<i>ntoɹ</i> (<i>koɹ</i>) from a def. st. <i>hudoko</i>	<i>ndiɹ</i> .
<i>bōto</i> , bag	<i>bōtoto</i> , the bag	<i>ntoɹ</i> & <i>kon</i> , from a def. st. <i>bōtoko</i> .	<i>ndiɹ</i> .
<i>sōdo</i> , wash-hand basin	<i>sodondo</i> , the w. b.	<i>ndoɹ</i>	<i>ndiɹ</i> .

V. Class.

<i>fɲgāri</i> , gun	<i>fɲgārindi</i> , the gun	<i>ndiɹ</i>	<i>ndiɹ</i> .
<i>lādi</i> , land	<i>lādindi</i> , the land	<i>ndiɹ</i>	<i>ndeɹ</i> .
<i>sagāri</i> , ram	<i>sagārindi</i> , the r.	<i>ndiɹ</i>	<i>ndiɹ</i> .
<i>pōti</i> , cup	<i>pōtiti</i> , irr. the cup	<i>ntiɹ</i>	<i>ndiɹ</i> .

Classification of the indefinite and
definite states of the noun.

The relative pronoun.
Singular. Plural.

VI. Class.

<i>sāwāwere</i> , dew	<i>sawāwerende</i> , the d.	<i>nden</i> .	<i>nden</i> .
<i>fitāre</i> , star	<i>fitārende</i> , the star	<i>nden</i>	<i>nden</i> .
<i>sāre</i> , town	<i>sārende</i> , the town	<i>nden</i>	<i>nden</i> .

VII. Class.

<i>dabunde</i> , dry season	<i>dabundede</i> , the d. s.	<i>nden</i>	<i>nden</i> .
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VIII. Class.

<i>gaika</i> , hole	<i>gaikaka</i> , the hole	<i>nkan</i>	<i>nden</i> .
<i>hāla</i> , voice	<i>hālaka</i> , the voice	<i>nkan</i>	<i>nden</i> .
<i>daha</i> , ink	<i>dahaka</i> , the ink	<i>nkan</i>	<i>nden</i> .

IX. Class.

<i>ngbbat</i> , the butter	<i>ngbbanda</i> , the b.	<i>ndan</i> , which	<i>nden</i> .
<i>kogāt</i> , milk	<i>koganda</i> , the milk	<i>ndan</i>	<i>nden</i> .
<i>dīat</i> , water	<i>dīanda</i> , the water	<i>ndan</i>	<i>nden</i> .

X. Class.

<i>sūtu</i> , house	<i>sutundu</i> , the h.	<i>ndun</i>	<i>ndin</i> .
<i>ālādu</i> , horn	<i>ālādundu</i> , the h.	<i>ndun</i>	<i>ndin</i> .
<i>rawāndu</i> , dog	<i>rawāndundu</i> , the d.	<i>ndun</i>	<i>nden</i> .

XI. Class.

<i>lābi</i> , knife	<i>labiki</i> , the knife	<i>akin</i> , which	<i>nden</i> .
<i>jurki</i> , smoke	<i>jurkiki</i> , the smoke	<i>nkin</i>	<i>nden</i> .
<i>leke</i> , stick	<i>lekeke</i> , the stick	<i>nken</i>	<i>nden</i> .
<i>dante</i> , bed	<i>danteke</i> , the bed	<i>nken</i>	<i>nden</i> .

XII. Class.

<i>nīwā</i> , tooth	<i>nīwamba</i> , the t.	<i>mban</i> , which	<i>ndin</i> .
<i>rēwā</i> , cow	<i>rēwamba</i> , the cow	<i>mban</i> pl. <i>dēidi</i> , pron.	<i>ndin</i> .
<i>babbā</i> , jackass	<i>babbamba</i> , the j.	<i>mban</i> pl. <i>bandidi</i> , pron.	<i>ndin</i> .
<i>gelōba</i> , camel	<i>gelōbamba</i> , the c.	<i>mban</i> pl. <i>gelōdi</i>	<i>ndin</i> .

XIII. Class.

<i>nyūngū</i> , ant	<i>nyūngūngū</i> , the a.	<i>ngun</i> , which	<i>ndin</i> , which.
<i>konnū</i> , war	<i>konnūngū</i> , the w.	<i>ngun</i> , which	<i>ndin</i> .
<i>kānu</i> , sky	<i>kamūngū</i> , the sky	<i>ngun</i>	<i>ndin</i> .

XIV. Class.

<i>nāngē</i> , sun	<i>nāngēngē</i> , the sun	<i>ngē</i> , which	No pl.
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Classification of the indefinite and definite states of the noun.		The relative pronoun.	
		Singular.	Plural.
<i>nage</i> , cow	<i>nagenge</i> , the cow	<i>ngeñ</i>	pl. <i>nāidi</i> , pron. <i>ndiñ</i> .
<i>jinnawi</i> , spirit	<i>jinnawingi</i> , the s.	<i>ngiñ</i>	pl. <i>jīnādi</i> , pron. <i>ndiñ</i> .
<i>lūgi</i> , fish	<i>lūgingi</i> , the fish	<i>ngiñ</i>	pl. <i>līdi</i> , pron. <i>ndiñ</i> .
XV. Class.			
<i>nyalāne</i> , day	<i>nyalāndēnde</i> , the d.	<i>ndeñ</i> , which	<i>ndeñ</i> .
<i>hetāne</i> , year	<i>hetandende</i> , the y.	<i>ndeñ</i>	<i>ndeñ</i> .
<i>hirūne</i> , breakfast	<i>hirandende</i> , the b.	<i>ndeñ</i>	<i>ndeñ</i> .
XVI. Class.			
<i>leguñ</i> , little tree	<i>leguñkun</i> , the l. t.	<i>ñkuñ</i> , which	<i>ñkoi</i> .
<i>bikuñ</i> , little boy	<i>bikuñkun</i> , the l. b.	<i>ñkuñ</i> , which	<i>ñkoi</i> .
<i>jāuñ</i> , a little town	<i>jāuñkun</i> , the l. t.	<i>ñkuñ</i> , which	<i>ñkoi</i> .
XVII. Class.			
<i>bāfal</i> , door	<i>bafañgal</i> , the door	<i>ñgal</i> , which	<i>ndeñ</i> .
<i>le-al</i> , tree	<i>le-añgal</i> , the tree	<i>ñgal</i> , which	<i>ndeñ</i> .
<i>utirgal</i> , key	<i>utirgañgal</i> , the k.	<i>ñgal</i> , which	<i>ndeñ</i> .
XVIII. Class.			
<i>delbol</i> , grape	<i>delboñgol</i> , the g.	<i>ñgol</i> , which	<i>ndiñ</i> .
<i>bamul</i> , bush	<i>bamuñgol</i> , the b.	<i>ñgol</i>	<i>ndiñ</i> .
<i>goñgol</i> , speech	<i>goñgoñgol</i> , the s.	<i>ñgol</i>	<i>ndiñ</i> .
<i>bōgol</i> , rope	<i>bōgoñgol</i> , the rope	<i>ñgol</i>	<i>ndiñ</i> .
XIX. Class.			
<i>gōtel</i> , unity	<i>gōtengel</i>	<i>ñgel</i> .	No plural.

§. 85. Invariable indefinite pronouns.

There are three of this sort. The one is exclusively personal, as : *mo* ; the other two are *no* and *ko*, applicable to a mixed description of words. These relative prons. are for the singl. and the pl. the same, as :

mo, who, in the singl. and the pl.

no and *ko*, what, in the singl. and in collectives.

This pron. *mo*, as well as the above classified relative prons. do not accept prepositions when used in any of the oblique cases of the declensions ; if *mo* enters the genitive it must be placed first whilst the depending word follows with the possessive pron. in the 3rd person, but if governed by a verb with a preposition, *mo* stands first

and the verb follows ; then, last of all, the preposition with the possessive pron. closes the proposition. A few examples will show that the syntax of this construction is similar to that in Hebrew.*

Of *mo*, as :

lamdo mo raube-mako buri nai, the king whose wives pass the number four.

Or *Jerno mo defte mako-sunni*, the scribe whose books burned.

Or *šarflu mo hegi to mako deftere tauhūde*, the shaich from whom he copied the book *Tauhūde*.

Or *Sādu-Bandama mo nulli hōre mako*, Sadu Bantama whose head they sent.

Of *no* and *ko*, what, as :

ohimike odāri oandā ko wadata, he rose up, he looked, he knew not what to do.

Or *be landi-be ko wadi on*, they asked them what is the matter.

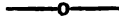
Or *yo be aši ko lutikon*, they shall leave the remainder to them.
lit. what is left.

Or *ojeti ko jetātā*, he took what he was able to take.

Or *orēni ko ojoki fob*, he took care of all he had.

Or *gorko no wīe Rās*, a man who is called *Rās*.

Or *lēdi no wīe Fūta Tallo*, a country called *Fūta Tsallo*.



CHAPTER XIX.

THE DEMONSTRATIVE PRONOUN.

§. 36. The demonstrative pron. in the way of application is divided into distinct forms. The first (*a*) precedes the noun ; the second (*b*) occurs disconnected referring to a noun or nouns previously mentioned, i.e., when we refer to objects already introduced to our notice with the words : this, that, or : the one, the other, the former, the latter. The formation of the connected demonstrative is simple, as we have only to refer to the classification of the article pron. exhibited by the definite state in the VIII. Chapter, §. 19.

* Comp. Gesen, § 93, 1, as relative pron., 9th Auflage, Halle, 1828.

The end vowel of each of the definite affixes is repeated and pronounced as a guttural, comp. I. Chapter, §. 4. Thus *ka* becomes *ka-a*, *ki* = *ki-i*, *ngo* = *ngo-o*, etc. Slightly different in form are the 16th, 17th and 18th class, which end in consonants in their affixes. In this case the vowel and not the last consonant suffers repetition, and the first class personal nouns with the article *uŋ*, becomes demonstrative by the form *u-o*, or *no-o* and *ko-o*, and the palatal *ɳ* is lost. The 17th class with *ngal* becomes *ngal*, and the 18th class with *ngol* becomes *ngol*. As to the 16th class, the article of which is the demonstrative affix *uŋ*, the demonstrative pron. forms analogous to the first class of nouns, *ko-uŋ*, or *no-uŋ* and *noko-uŋ*, and in the pl. the article *koi* repeats the first vowel of the diphthong, as: *koi* becomes *ko-oi* or *noko-oi* for the demonstrative. The following table will show the demonstrative pronoun:

The def. article.	The demonstrative pron.	Demonstrative pronoun.	
		Singular.	Plural.
I. Class.			
<i>uŋ</i>	<i>u-o</i> & <i>no-o-ko-o</i>	<i>u-o gorko ko-o</i> or <i>noko-o gorko</i> , this man	<i>be-e worbe, no be-e worbe</i> , these men.
1 dem. <i>uŋ</i>	<i>u-o</i> or <i>no-o</i>	<i>u-o bi-do</i> , this boy	<i>no be-e bi-be</i> , these b.
„ <i>uŋ</i>	<i>u-o</i> & <i>ko-o</i>	<i>no-o deu-bo</i> , this woman	<i>nbe-e rau-be</i> , these w.
II. Class.			
<i>ngo</i>	<i>ngo-o</i> & <i>noŋgo-o</i>	<i>ngo-o wurro</i> , this cow house	<i>nde-e gurrēle</i> these cow houses.
<i>ngo</i>	<i>ngo-o</i>	<i>noŋgo-o dirāngo</i> , this stallion	<i>ndi-i dirāli</i> , these stallions.
III. Class.			
<i>ko</i>	<i>ko-o</i> & <i>noko-o</i>	<i>ko-o mā-ro</i> , this rice	<i>nodi-i marōji</i> , this quantity of rice.
<i>ko</i>	<i>ko-o</i> & <i>koko-o</i>	<i>noko-o lā-bo</i> , this spear	<i>nodi-i labōdi</i> , these s.
IV. Class.			
<i>to</i> & <i>ndo</i>	<i>noto-o</i> & <i>to-o</i>	<i>noto-o hudo</i> , this grass	<i>ndi-i hudōji</i> , this quantity of grass.
<i>to</i>	<i>to-o</i> or <i>noto-o</i>	<i>to-o bō-to</i> , this bag	<i>nodi-i bōtōji</i> , these b.
<i>ndo</i>	<i>ndo-o</i> & <i>kondo-o</i>	<i>ndo-o sō-do</i> , this basin	<i>nodi-i sōdōji</i> , these b.
V. Class.			
<i>ndi</i>	<i>ndi-i</i> & <i>nodi-i</i>	<i>ndi-i ŋāgāri</i> , this gun	<i>di-i pīngāji</i> , these g.
<i>ndi</i>	<i>ndi-i</i> or <i>nondi-i</i>	<i>ndi-i lē-di</i> , this land, pl. <i>lē-ide</i> , dem.	<i>node-e lē-ide</i> , these lands.

The def. article.	The demon- strative pron.	Demonstrative pronoun.	
		Singular.	Plural.
VI. Class.			
<i>nde</i>	<i>ndere & node-re</i>	<i>ndere sawāwere</i> , this dew	<i>de-re jāwāwede</i> , these dews.
<i>nde</i>	<i>ndere & nondere</i>	<i>ndere hōdere</i> , this star	<i>de-re kōde</i> , these stars
<i>nde</i>	<i>ndere</i>	<i>nondere sāre</i> , this town	<i>de-re jāe</i> , these towns
VII. Class.			
<i>de</i>	<i>node-re</i>	<i>node-re hirke</i> , this saddle	<i>node-i hirkeḍi</i> , these s.
VIII. Class.			
<i>ka</i>	<i>kara & noka-ra</i>	<i>kara hāla</i> , this word	<i>de-re or node-re halaḍe</i> , these words.
<i>ka</i>	<i>kara & noka-ra</i>	<i>kara daha</i> , this ink	<i>de-re or node-re hahāḍe</i> , these inks.
IX. Class.			
<i>nda & da</i>	<i>dara</i>	<i>dara neḅbaṇ</i> , this butter	<i>node-re neḅbe</i> , this amount of butter.
<i>nda-a</i>	<i>dara</i>	<i>dara dīaṇ</i> , this water	<i>node-re dīe</i> , these w.
X. Class.			
<i>ndu</i>	<i>nduru</i>	<i>nduru sūtu</i> , this house	<i>node-i yūḍi</i> , these h.
<i>ndu</i>	<i>nduru</i>	<i>nduru ālādu</i> , this horn	<i>node-i gālāḍi</i> , these h.
<i>ndu</i>	<i>nduru</i>	<i>nduru fauru</i> , this frog	<i>node-i pāḍi</i> , these f.
XI. Class.			
<i>ki & ke</i>	<i>kir & ke-re</i>	<i>kiri jurki</i> , this smoke	<i>node-re jurkeḷe</i> , these s.
<i>ke</i>	<i>ke-re & noka-re</i>	<i>ke-re leke</i> , this stick	<i>de-re leke</i> , these s.
<i>ke</i>	<i>ke-re & noka-re</i>	<i>ke-re danke</i> , this bed	<i>node-re danke</i> , these b.
<i>ki</i>	no <i>kiri</i> or <i>kiri</i>	<i>kiri leki</i> , this medicine	<i>di-i lēki</i> , these m., & <i>ndere lekelle</i> .
XII. Class.			
<i>mba</i>	<i>mbara-nombar</i>	<i>mbara rēwa</i> , this cow	<i>di-i rēi</i> , these cows
<i>mba</i>	<i>mbara</i>	<i>mbara babba</i> , this ass	<i>di-i bandi</i> , these a.
<i>mba</i>	<i>nombara</i>	<i>nombara mauba</i> , this elephant	<i>node-i maudi</i> , these elephants.
XIII. Class.			
<i>ngu</i>	<i>nguru</i>	<i>nguru konnu</i> , this war	<i>di-i konneḷi</i> , these w.
<i>ngu</i>	<i>nguru</i>	<i>nguru nyungu</i> , this ant	<i>di-i nyūḍi</i> , these a.
<i>ngo</i>	<i>ngo & nongo-re</i>	<i>ngo-re kāmō</i> , this sky	<i>node-i kāmūḍi</i> , these s.
XIV. Class.			
<i>nge</i>	<i>ngere & nongere</i>	<i>ngere nage</i> , this cow	<i>node-i nāi</i> , these c.

The def. article.	The demon- strative pron.	Demonstrative pronoun.	
		Singular.	Plural.
<i>ngi</i>	<i>ngi-i</i> & <i>noŋgi-i</i>	<i>ngi-i jinnawi</i> , this spirit	<i>nodi-i</i> or <i>di-i jinnādi</i> , these spirits.
XV. Class.			
<i>dende</i>	<i>ndere</i> & <i>nondere</i>	<i>ndere hetāne</i> , this year	<i>ndere ketāle</i> , these y.
<i>dende</i> & <i>nde</i>	<i>dendere</i> & <i>ndere</i>	<i>ndere lirānde</i> , this breakfast	<i>ndere kirāde</i> , these breakfasts.
<i>nde</i> or <i>dende</i>	<i>ndere</i>	<i>ndere nyalāne</i> , this day	<i>dere nyalde</i> , these d.
XVI. Class.			
<i>kuŋ</i>	<i>koruŋ</i> & <i>nokoruŋ</i>	<i>koruŋ le-ruŋ</i> , this small tree	<i>koroi le-oi</i> , these trees.
<i>kni</i>	<i>koruŋ-nokoruŋ</i>	<i>koruŋ būkuŋ</i> , this little boy	<i>nokoroi būkoi</i> , these little boys.
XVII. Class			
<i>ngal</i>	<i>ngaral</i> & <i>noŋgaral</i>	<i>ngaral lezal</i> , this tree	<i>koroi le-oi</i> , these t.
<i>ngal</i>	<i>ngaral</i> & <i>noŋgaral</i>	<i>ngaral bāfal</i> , this door	<i>dere bāfāde</i> , these d.
XVIII. Class.			
<i>ngol</i>	<i>ngorol</i> & <i>noŋgorol</i>	<i>ngorol delbol</i> , this grape	<i>dere delbōje</i> , these g.
<i>ngul</i>	<i>ngurul</i> & <i>noŋgurul</i>	<i>ngurul bāmūl</i> , this bush	<i>di-i bāmūji</i> , these lots of bush.
<i>ngol</i>	<i>ngorol</i>	<i>noŋgorol bōgol</i> , this rope	<i>nodi-i bōgōji</i> , these r.
XIX. Class.			
<i>ngel</i>	<i>nge-el-noŋge-el</i>	<i>noŋge-el pingel</i> , this little slave girl,	no pl.

Remarks. It is necessary to remark that the demonstrative pron., like the possessive, substitutes or supersedes the article and in both cases the connected nouns stand in the indefinite state.

§ . 37. The indefinite demonstrative pronoun, *duŋ*.

This demonstrative pron. is *duŋ*, that, both for a single object and for a plurality of objects: this thing and these things; the palatal *n* undergoes assimilation if *duŋ* acts as a verbal pron. which is often the case. Before labials it becomes *m*, before dentals it becomes a simple *n*, before other consonants and vowels it remains a palatal *n*, as: *dum buri-be fob*, that surpassed them all, etc.; *duŋ* appears often as a compound word with the particle *ko*; *ko*, like *no*, a frequent component with the demonstrative pron., serves to strengthen the position of almost every part of speech, and often it takes the place of a relative pron., as; *ko-dum*, that and these things; *ko-*

wadi-be, what is it with them. As to the component particle *no*, in the previous paragraph, it is introduced to give the form of the demonstrative pron. greater significance; this particle serves more than one purpose, it represents the verbal and the relative pron. of which point we treated in § 35; but § 98 will treat hereafter of *ko*; *no* is also a conjunction, *be wadi no oyamiri-be*, they did as he told them.

§. 38. The disconnected demonstrative pronoun. Comp. § 35, *b*. The present paragraph is properly an appendix to the 36th §, and is treating of the disconnected demonstrative pron. The basis for this pron. is the article affix of the definite state of the noun, but so that the affix (which, as we have already proved is the equivalent of a pronoun) receives as a mark of distinction and strength an increase in the vowel *a*. As most of these nominal affixes end in a vowel we find, that to prevent hyasis the half vowel *y* is employed as a transition from the end of the affix to the paragogic *a*. Thus we obtain for the personal affix *on* by assimilation of the *n* & *y* = *oya*; for pl. affix *be* = *beya*; for *ka* = *kaya*; for *ko* = *koya*; for *ke* = *keya*; and for *nde*, *ndeya*, and so on. Such nominal affixes that end in *i* require a contraction, as similar vowels in immediate succession will mostly coalesce; thus *ndi* forms instead of *ndiya* only: *ndia* and *ngi* = *ngia*, or *ki* = *kia*. Finally it must be noticed that the affixes of the definite state for Class 17, 18 and 19 need no transition vowels because the consonants in which they end present no hyasis, and therefore *ngal* becomes *ngalla*, or *ngol* = *ngolla*, etc. The final single *l* of these affixes is heard double in order to preserve the original shortness of the *a* and *o* vowels in these affixes. We introduce here, for the sake of explicitness, a full table of the 19 classes of nominal affixes with their forms of the separate demonstrative pron. Numerous examples referring to this §. will present themselves in the 21st Chapter of the state of comparison of the adjective and the periphrase for its construction:

Definite state of noun.	Article affix.	Separate demonstrative.	Separate demonstrative in construction.
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I. Class.

<i>lamdo-on</i> , the king	<i>on</i>	<i>oya</i>	<i>ko-ro buri oya</i> , he surpasses that one
<i>lambeben</i> , the kings	<i>ben</i> pl.	<i>beya</i>	<i>kokambe buri beya</i> , they surpassed those.

Definite state of noun.	Article affix.	Separate demonstrative.	Separate demonstrative in construction.
<i>bido-wa</i> , the child	<i>wa</i>	<i>oya</i>	<i>korobido buri oya maunude</i> , this child is bigger than that.
II. Class.			
<i>dirdāgonigo</i> , this stallion	<i>nigo</i>	<i>ngoya</i>	<i>ngoya buri didi-fow</i> , that one surpasses all.
<i>yēsongo</i> , that face	<i>nigo</i>	<i>ngoya</i>	<i>ngoro yeso buri ngoya-lābāde</i> , this face passes the other in beauty.
III. Class.			
<i>tokoko</i> , that poison	<i>ko</i>	<i>koya</i>	<i>koya buri koya bonnere</i> , this is worse than that.
<i>maroko</i> , the rice	<i>ko</i>	<i>koya</i>	<i>māro buri koya welds</i> , one kind of rice is better than the other.
IV. Class.			
<i>hudoto</i> , the grass	<i>to</i>	<i>toya</i>	<i>toro hudo buri toya torude</i> , this grass passes that one in height.
<i>soḍondo</i> , the basin	<i>ndo</i>	<i>ndoya</i>	<i>ndoro soḍo buri ndoya lābande</i> , this basin passes that one in beauty.
V. Class.			
<i>defterende</i> , the book	<i>nde</i>	<i>ndeya</i>	<i>ndeya buri udeya</i> , this book is better than that.
<i>sārende</i> , the town	<i>nde</i>	<i>ndeya</i>	<i>sāre buri ndeya yājude</i> , one town passes another in circumference.
VI. Class.			
<i>lēdindi</i> , the land	<i>ndi</i>	<i>ndia</i>	<i>ndiri lēdi buri ndia yājude</i> .
Or <i>pōtindi</i> , the cup	<i>ndi</i>	<i>ndia</i>	<i>ndia buri didi-fō labande</i> .
Or <i>pōti</i> , irr. a cup	<i>ti</i>	<i>tia</i>	<i>tia buri didi fō</i> , that one (sc. cup) surpasses all in beauty.
VIII. Class.			
<i>hālaka</i> , the word	<i>ka</i>	<i>kaya</i>	<i>men nani hāla lambdo ekaya yimbe be</i> , we heard the word of the king and that of the people.
<i>dakaka</i> , the ink	<i>ka</i>	<i>kaya</i>	<i>dahākam buri kaya motere</i> , my ink is better than that.
IX. Class.			
<i>ḍian</i> , indef. <i>ḍianda</i> , def. the water	<i>da</i>	<i>daya</i>	<i>wōda munyu daya</i> , do not drink that.
Or <i>koḡanda</i> , the sour milk	<i>da</i>	<i>daya</i>	<i>be holli-mo koḡa be yiri: munyu daya</i> , they show him sour milk and say: drink this one.
X. Class.			
<i>sūtundu</i> the house	<i>ndu</i>	<i>nduya</i>	<i>be sunni jūdi dūdūi be aḡinduya</i> , they burned many houses, they left that one.

Definite state of noun.	Article affix.	Separate demonstrative.	Separate demonstrative in construction.
Or <i>alādundu</i> , the horn		<i>ndu, nduya, be naŋgi galādi-mabbe be oki-a mnduya,</i>	they took their horns, they gave me this one.
XI.			
<i>jurkiki</i> , the smoke	<i>ki</i>	<i>kā</i>	<i>jurkēle woni don ala oma yi-a kā.</i>
Or <i>leke</i> , stick	<i>ke</i>	<i>keya</i>	there were smokes but no one saw that one. <i>be fusi leke-am mi taŋi kadi keya,</i> they broke my stick, I again cut that one.
Or <i>dankeke</i> , the bed	<i>ke</i>	<i>kega</i>	<i>bāwa wuŋino danke-am mi wadi kadi keya,</i> after they had stolen my bed I made that one.
XII. Class.			
<i>maubamba</i>	<i>mba</i>	<i>mbaya</i>	<i>mi nana no be naŋgi mbaia,</i> I heard they caught this one.
Or <i>rēwamba</i>	<i>mba</i>	<i>mbaga</i>	<i>be landani-be rēwa be oki-be mbaia,</i> they asked them for a cow, they gave them that.
XIII.			
<i>nyuŋgu</i> , ant	<i>ngu</i>	<i>nguya</i>	<i>bawa dolake-am mi tawi nguya,</i> under my shirt I found this one.
Or <i>konnungu</i> , war, (army)	<i>ngu</i>	<i>nguya</i>	<i>meŋ ŋoki nguya,</i> we follow this (one) army.
XIV. Class.			
<i>nageŋge</i> , the cow	<i>nge</i>	<i>ngeya</i>	<i>e nāi-mabbe be wari ngeya,</i> from their cows they killed that one.
<i>ŋinnawŋgi</i> , the spirit	<i>ngi</i>	<i>ngia</i>	<i>a-andi hombo ngia,</i> do'st thou know this one, as: the spirit.
XV. Class.			
<i>nyalāndende</i> , the day	<i>nde</i>	<i>ndeya</i>	<i>no timmi ndeya,</i> this one (as: day) is finished.
XVI. Class.			
<i>leuŋkun</i> , the small tree	<i>kun</i>	<i>nkuya</i>	<i>bido-māda borŋ nkuya</i> (for <i>kunya</i>), thy boy pulled up this one.
XVII. Class.			
<i>kurraŋgal</i> , the arrow	<i>ngal</i>	<i>ngalla</i>	<i>Pulo-on feli ngalla,</i> the Pulo shot off this one.

Definite state of noun.	Article affix:	Separate demonstrative.	Separate demonstrative in construction.
Or <i>bāfaṅgal</i> , the door	<i>ṅgal</i>	<i>ṅgalla</i>	<i>yo-on hute ṅgalla</i> , open ye that one.

XVIII. Class.

<i>delbol</i> , a grape	<i>ṅol</i>	<i>ṅgolla</i>	<i>ṅṅne oki ṅgolla to bido-mako</i> , the mother gave that to her child.
<i>bamūji</i> , a big bush	<i>di</i>	<i>ḍia</i>	<i>ganyōbe suti bāwa ḍia</i> , the enemy did hide behind that.

Remarks. It is needless to enlarge this table by many pl. forms, because the only pl. affixes for the definite state of the noun are three: *a*, personal = *be*, separate = *beya*; *b*, for the rest of the nouns the pl. affix *de* or *di* become *deya* or *ḍia*, instead of *ḍiya*; *c*, the definite pl. affix *koi* for the diminutive is *koya*, also a contraction for *koiya*. There is however another form for the expression of the separate demonstrative pl. form which is simply the repetition of the definite pl. affixes, as: if *bibebe* means those children, the separate demonstrative pl. for all personal nouns is *bebe*; and if *Jaede* means these towns, and *jūdidi*, those houses, the separate demonstrative pronouns for this and all similar forms are *dede* or *didi*. The Fulahs seem however to limit the use of this kind of forms for combination with the numeral adj. *fow*, all, as: *ḷedi Mizra buri didi-fow*, the land of Egypt is better than all (as: countries), lit. it passes them all; and this very form is therefore by preference found in sentences of comparison of which more will be seen in Chapter 21 of the state of comparison.

§. 39. The third person of the subjective personal pronoun *kanko*, he, even he himself, of Chapter 16, § 27, No. II, exhibited in its forms of various modification if applied to nouns of another description except the personal.

It must be expected that besides the personal pronoun *kanko*, he, pl. *kambe*, also other nouns especially of animals and objects of diversified character can be marked out with stress and distinction, and that with the 3rd person at least. In this case their pronouns can be separately and subjectively introduced. We subjoin therefore the subjective separate pronouns for the different classes as they

are to our knowledge formed in analogy to *kanko* and *kambe*. In point of construction these pronouns take the place of the common verbal pronoun if importance induces the speaker to use them; the ordinary verbal pronoun will be seen later in the 24th Chapter, treating of the verb.

This pronoun appears, as the previous tables of the relative and demonstrative pronoun show, mostly as a compound with the indicative particle *ko*, viz. : *kokañko*, *kokambe*, *kokairi*, *kokamba*, etc.

Definite state of the noun.	Subjective pron, 3 pers.	Subjective separate pron, 3 pers. singl.
I. C. <i>musidoron</i> , the brother	<i>kanko</i>	<i>kokanko bari musibe fob.</i>
„ <i>yūmarūbe</i> , the mothers	<i>kambe</i>	<i>kokambe renai bibe-mabbe.</i>
II. C. <i>wurrongo</i> , the cowhouse	<i>kañgo</i>	<i>kokañgo dari høre fello.</i>
III. C. <i>tokeko</i> , the poison	<i>kañko</i>	<i>hanko buri bonnære tokėje fow.</i>
IV. C. <i>hudoto</i> , the grass	<i>kanto</i> , <i>kairo</i>	<i>kokairo futike sanne.</i>
V. C. <i>defterende</i> , the book	<i>kaire</i>	<i>kokaire buri dūdude.</i>
VI. C. <i>ledindi</i> , the country	<i>kairi</i>	<i>kokairi buri lēdi fob yāfude.</i>
VIII. C. <i>tataka</i> , the wall	<i>kanka</i>	<i>kokañka buri judi-fō tō-nude.</i>
IX. C. <i>diān</i> , def. <i>diānda</i> , the water	<i>kanda</i> , <i>kaira</i>	<i>hokanda buri dīe fob.</i>
X. C. <i>sūtundu</i> , the house	<i>kairu</i>	<i>kokairu buri jūdi sūrende.</i>
XI. C. <i>jurkiki</i> , the smoke	<i>kañki</i>	<i>kanki buri jurkēli fow bonnære.</i>
XII. C. <i>maubamba</i> , the elephant.	<i>kamba</i>	<i>kokamba buri dabōji fōw.</i>
„ <i>gelōbamba</i> , the camel	<i>kamba</i>	<i>kokamba rōndi jaude-amme.</i>
XIII. <i>konnuñgu</i> , the war	<i>kañgu</i>	<i>kokañgu ari to sūre jemma.</i>
XIV. C. <i>nageñge</i> , the cow	<i>kañge</i>	<i>kokañge yahui to galle-amme.</i>
XV. C. <i>nyalandende</i> , the day	<i>kokaire</i>	<i>ndere nyalāne kokaire buri nyalde fow.</i>
XVI. C. <i>jāunikun</i> , the little town	<i>kañkun</i>	<i>kokañkun dari to doru fello.</i>
XVII. C. <i>kurrañgal</i> , the arrow	<i>kañgal</i>	<i>kañgal nāti to berde-mako.</i>
XVIII. <i>delbol</i> , def. <i>delbongol</i> , the grape.	<i>kañgol</i>	<i>kañgol futi to lēni lēal.</i>

In the pl. the personal pron. *kokambe*, is represented for nouns of animals and the rest of other objects by *didī* and *dede*, or *kodidī*, etc.

CHAPTER XX.

THE ADJECTIVE.

§. 40. No. I. Even in this present Chapter which is to treat of the adjective in the singl. and the pl., and of the connection of the same with the noun, we shall find the article affix (it being in fact a pron.) maintaining an important position. We have to deal at first with the adjective as to its termination in isolated position in the singl. and the pl, and then in the second place with its modified form in construction with the noun. The adjective as an epithet takes its position immediately after the noun. The adjective ends in vowels, and these are according to our observations either *o* or *i*, sometimes an *a*, *e* or *u*. Dealing at first with the forms of the pl., irrelative of any object whatever, we find that in spite of the freedom which the Fulahs seem to observe in this respect, the following rules will in many cases hold good:

I. The pl. of adjectives irrelative of nouns.

(1). If the singl. of an adjective ends in *o*, the pl. can accept an *i* instead; if in *do*, this last syllable drops for the affix *de*. The stems of such adjectives close mostly with a strong consonant, as:

mōto, good, plural *moti*.

hego, new „ *kegi*.

dapo, short „ *dapi*.

(2). If the singl. ends in *i*, this vowel gives way in many cases to the pl. affix *ude*, as:

kani, ugly plural *kanude*.

sēbi, sharp „ *sēbude*.

yāji, wide, extensive „ *yājude*.

sati, strong „ *satude*.

hadi, bitter „ *hadude*.

lūbi, offensive „ *lūbude*.

wōdi, long „ *wōdude*.

yūdi, long „ *yūdūde*.

(3). If the stem of an adjective immediately before the final *i*

ends in *w* or *l*, the pl. affix *ude* drops the *u* and is shortened into the syllable *de* or *dī*, as ;

<i>tōwi</i> , high,	plural <i>tōude</i> .
<i>yāwi</i> , smart	„ <i>yauđi</i> .
<i>fēwi</i> , straight	„ <i>fēuđi</i> .
<i>hēwi</i> , full	„ <i>hēude</i> .
<i>wēli</i> , sweet	„ <i>wēlde</i> .
<i>ōlu</i> , blue	„ <i>oldi</i> .

(4). If the stem of an adjective closes with a strong or double consonant, or with *n* or *l* after the diphthong *au*, the final *i* of such adjective gives sometimes way to the pl. affix *ēde*, as :

<i>kego</i> , new,	plural <i>hesēde</i> .
<i>bauli</i> , black	„ <i>ballēde</i> .
<i>rauni</i> , white	„ <i>dannēde</i> .

Note.—The changes of vowels and consonants and the permutation of the latter are in the pl. of adjectival stems analogous to those of the noun. Comp. for the euphonic changes of vowels and consonants II. Chapter, §. 8, 9, 10, No. 2, and for the permutation of consonants owing to transition into the pl., Comp. III. Chapter, §. 2, *i* & *k*.

(5). Not many adjectives occur ending in *a* or *e*, the pl. of which is the affix *āde*, after dropping the end vowel of the singl. as :

<i>lāba</i> , beautiful, fine,	plural <i>lābāde</i> .
<i>tōje</i> , hurtful	„ <i>tōjāde</i> .

(6). Adjectives the stem of which presents an open syllable with a long vowel, or a closed one with the semi-vowel *r*, remain in the pl. unchanged in stem, and accept the curtailed pl. affix *de* or *dī* closing up to the final *i*, as :

<i>fēri</i> , fat,	plural <i>fēridi</i> or <i>fēride</i> .
<i>hōri</i> , naked	„ <i>hōridi</i> .
<i>turri</i> , crooked	„ <i>turridi</i> .

(7). A number of adjectives again ending in *do*, *de*, *ni* and *wo* accept the pl. affix to their respective stems whilst the final syllable is lost. The pl. affix in this case is the short form *de* or *dī*, and in

some cases *je* or *ji*, in conformity to the pl. of nouns = Chapter VI., §. 15, I., c., and also Chapter VI., §. 17, B. 5.; as :

<i>wōdewo</i> , red,	plural	<i>bodēji</i> .
<i>wōde</i> , long	„	<i>bōde</i> , also <i>wōdi</i> , pl. <i>wōde</i> .
<i>hīdo</i> , old	„	<i>kīde</i> .
<i>bonni</i> , hard	„	<i>bōnde</i> .
<i>bondo</i> , bad	„	<i>bōnde</i> .
<i>bundō</i> , bad	„	<i>bundi</i> .
<i>jūdo</i> , long	„	<i>jūdi</i> .
<i>mauni</i> , big, large	„	<i>maudi</i> .

Remarks. The remark above made that the Fulahs do not strictly keep to one kind of pl. form in the case of nouns must be applied on a still wider scale to the adjectives ; here they seem to alter the pl. affix still more frequently, i.e., *dapo* short is known to form differently *dapi* and *dapude*, and even *rapidube* or *mauni* forms pl. *maude* and *maumude*, or *judo* long, pl. *jūdi* and *jūdude*. However, as all adjectives (with the exception of No. 6, which forms its pl. according to Chapter VI., §. 15) form their pl. by dropping either the end vowel or the end syllable before the annexation of the pl. affix, they may in this respect be brought under the category of the pl. formation of the noun, viz., Chapter VI., §. 17.

§. 41. No. II. The adjective in relation to the noun.

It may be useful to make some preliminary remarks upon the formality in which the adjective conforms with the noun. Although rules strictly to be observed cannot be laid down, we may still hint at the general practice by the following remarks :

a. For connection with personal nouns the adjective terminates in the singl. with *o*.

b. Adjectives, the stems of which close with *r*, *l*, *n* or *w*, receive the article affix of the noun concerned to this stem ; adjectives of another description generally accept this affix closing up immediately to the final *i*, *a* or *u* with which the adjective ends.

c. If the stem of the adjective ends in the dental *n*, this undergoes transformation in accordance with the initial letter of the affix.

If the initial of this affix be *n*, the *n* of the stem is absorbed by *n*; if it be a palatal syllable, *ka*, *ko* or *ki*, the *n* of the stem becomes a palatal *n* likewise, and if the initial letter of the affix is the labial *b*, as in *ba*, the *n* of the stem syllable of the adjective becomes *m* whilst accepting this affix, as: *bondo*, stem, *bon*; with the affix *ngi*, *ngu* it is *bongi*, *bongu*; with *ko* or *ka* it is *bonka*; with *be* it is *bombe*.

d. If the stem of the adjectives is one of the liquids *r* or *l*, it is commonly the stem that receives the article affixes of the 3rd, 4th, 8th, 11th and 12th classes of nouns, as: *weli* and *hōri* will form *welba*, *hōrka* or *welki*, *hōrko*, *welto*, etc.; the affixes of the remaining classes of nouns must close with the final *i* of the adjective, as: *welinda*, *hōrindu*; *nebbā welinda*, sweet butter; or *rawāndu hōrindu*, a naked dog (a hairless dog).

e. a. If the stem of the adjective closes with *w*, as in *hēwi*, *yāwi*, etc., the half vowel *w* is raised into the homogenous vowel *u*, for the acceptance of the article affix of the noun, as: *hēwi*, stem *hew*, if depending from *sukulol* becomes *hēuṅgol*; *yāwi*, stem *yaw*, if from *gēloba* becomes *yauḅa*. β. If with the diphthong *au*, every affix, be it in the singl. or pl., can close up with the latter; thus the stem *bau* accepting the affix *de* or *di* forms *baude* and *baudi*.

f. Particularly noticeable is the affix *nde* of the definite state of V. class of nouns. This article affix is by the natives almost regularly turned into *ḗre*, and takes in the adjective the place of the final *i*. Adjectives, the stems of which close with the dental *n*, receive the nominal affix *ḗre* to their stems, as:

moti with *deḥtere*, beak, is constructed *deḥtere-motere*.

bondo with *sāre*, town „ „ *sāre bonḗre*.

mauni with *burūre*, bush „ „ *burūre-maunḗre*.

The peculiarity of this formation we must remember has been under consideration in the remarks of the possessive pron. Comp. Chapter XVII., §. 31, No. III.

g. With regard to the pl. of adjectives in connection with nouns, the same rules will hold good that are given above for the pl. of the isolated adjective of this 20th Chapter, No. I., 1 to 7. The pl. affixes

are these few : *de* and *di* for the impersonal, and *be* for the personal noun ; also here the closing dental *n* of the stem syllable of *bon-do* must undergo permutation in case of its annexation to the labial and personal pl. affix *be*, viz. : singl., *gorko bondo*, a bad man, forms in the pl. *worbe-bombe*, etc.

h. With regard to the definite state the simple rule exists that as the adjective expresses the character of the noun, it has to assume the article affix of its noun. The adjective is also the sole bearer of the definite state in the singl. and in the pl., as :

Indefinite state.	Definite state.
Singl. <i>bāba moto</i> , a good father	<i>bāba-moto-on</i> , the good father.
<i>nēne hūdo</i> , an old mother	<i>nēne hūdo-on</i> , the old mother.
Or <i>deftere motere</i> , a good book	<i>deftere moterende</i> , the good book.
<i>baŋgo sēbuŋgo</i> , a sharp spear	<i>baŋgo sēbuŋgoŋgo</i> , the sharp spear.
Plural, <i>bābārābe mōtobe</i> , good fathers	<i>bābarābe mōtobebe</i> .
<i>nēnerābe kībe</i> , old mothers	<i>nēnerābe kībebe</i> .
<i>defte mōtude</i> , good books	<i>defte mōtūdede</i> .
<i>bāli sēbudī</i> , sharp spears	<i>bāli sēbūdīdī</i> .

Having stated thus far the formation of the adjective depending upon the noun, the above given explication may suffice to indicate all those cases or nearly all those in which the Fulahs adhere to a so called regularity of structure, whilst they acknowledge at the same time that frequent deviations are quite a practice, and correct speakers with long intercourse with the natives could alone guarantee a possibly perfect analysis of the inflection of the adjective.

We give here a tabular representation of the inflection of the stems of adjectives, by prolongation with the article affix, according to the principle maintained by the Fulah language that the adjective is the bearer of the character of the noun. The table contains the adjective in its original state, then the noun in the definite state, from the article affix of which the adjective is shaped, and then follow the noun and the adjective in close construction.

Definite state of the noun, singl.	Meaning.	Definite state of the noun in pl.	Adjective.	Meaning.	Adjective, pl.	Adjective in construction.	Meaning.	Plural of noun and adjective.
I. <i>lāba-on</i>	the father	<i>bābarābebe</i>	<i>moto</i>	good	<i>moti</i>	<i>bābe moto</i>	a good father	<i>bābarābe motobe</i> and <i>motibe</i>
" <i>nēne-on</i>	the mother	<i>nēnerābebe</i>	<i>hido</i>	old	<i>kāde</i>	<i>nēne hido</i>	an old mother	<i>nēnerābe kibe</i>
" <i>bido-on</i>	the boy	<i>bībebe</i>	<i>tolko</i>	small	<i>tokōdi</i>	<i>bīdō tolko</i>	a little boy	<i>bībe tokobe</i>
II. <i>wabukonōgo</i>	the cheek	<i>gabūdede</i>	<i>wādeso</i>	red	<i>bodōje</i>	<i>wabuko wodonogo</i>	a red cheek	<i>gabūde bodōje</i>
III. <i>lāboko</i>	the lance	<i>labōdidi</i>	<i>judo</i>	long	<i>jūdi</i>	<i>lābo jūdoko</i>	a long spear	<i>labōdi jūdudi</i>
" <i>māroko</i>	the rice	<i>marōdidi</i>	<i>hego & kego</i>	new	<i>kegi</i>	<i>māro hego</i>	new rice	<i>marōdi kegi</i> or <i>marōdi hegi</i>
IV. <i>hudoto</i>	the grass	<i>hudōjidi</i>	<i>lāba</i>	beautiful	<i>hegi</i>	<i>hudo lābato</i>	fine grass	<i>hudōji labādi</i>
" <i>boto-o</i>	the bag	<i>bōtōdidi</i>	<i>hego</i>	new	<i>kegi</i>	<i>boto hego-o</i>	a new bag	<i>bōtōdi kegi</i> and <i>hegi</i>
V. <i>bērende</i>	the drink of something strong	<i>bērejidi</i>	<i>sati</i>	strong	<i>satude</i>	<i>bērende satere & bēre satinde</i>	the strong drink	<i>lēreje satude</i>
" <i>sārende</i>	the town	<i>jānde</i>	<i>yōji</i>	extensive	<i>yōjude</i>	<i>sāre yōjere</i>	a large town	<i>jāe yōjude</i>
" <i>burūrende</i>	the wood	<i>burūjidi</i>	<i>mauni</i>	dense	<i>mannude</i>	<i>burūre manūere</i>	a dense wood	<i>burūdi manūdi</i>
" <i>rulānde</i>	the clond	<i>dūdede</i>	<i>rauni</i>	white	<i>danneji</i>	<i>rulāe dōnnēre</i>	a white clond	<i>dūle dānnēji</i> , or <i>dānnēji</i> , the w. clouds
VI. <i>fiqārindi</i>	the gun	<i>piṅgājidi</i>	<i>lāba</i>	fine	<i>labādi</i>	<i>fiqārī labandī</i>	a fine gun	<i>piṅgāji lābādi</i>
" <i>gaurindi</i>	the corn	<i>gaurājidi</i>	<i>ōlu</i>	blue	<i>oldi</i>	<i>gauri ōlundī</i>	blue corn	<i>gaurāji ōdi</i>
" <i>lēindi</i>	the land	<i>lēidi</i>	<i>yāji</i>	extensive	<i>yōjude</i>	<i>lēdi yājindi</i>	an extensive country	<i>lēdi yōjudi</i>
VII. <i>hirke</i>	the saddle	<i>hirke</i>	<i>hido</i>	old	<i>kāde</i>	<i>hirke tōude</i>	a high saddle	<i>hirke tōude</i>
VIII. <i>durmaka</i>	the cough	<i>durmāididi</i>	<i>tōwi</i>	high	<i>tōude</i>	<i>durmā bonka</i>	a hard cough	<i>durmādi bondi</i>

Definite state of the noun, singl.	Meaning.	Definite state of the noun in pl.	Adjective.	Meaning.	Adjective, pl.	Adjective in construction.	Meaning.	Plural of noun and adjective.
VIII. <i>dahuka</i>	the ink	<i>dahūyidi</i>	<i>bauli</i>	black	<i>balēgi</i>	<i>daha baulka</i>	a black ink	<i>dahūgi ballēdi</i>
IX. <i>landanda</i>	the salt	<i>landede</i>	<i>ladi</i>	bitter	<i>ladude</i>	<i>landan haduda</i>	a bitter salt	<i>lands lādude</i>
" <i>wēbanda</i>	the butter	<i>wēbede</i>	<i>weli</i>	sweet	<i>wēde</i>	<i>wēban wēda</i>	sweet butter	<i>wēbbe wēde</i>
X. <i>rawāndundu</i>	the water	<i>dāwede</i>	<i>ōlu</i>	blue	<i>ōde</i>	<i>dāan olde</i>	blue water	<i>dāw olde</i>
" <i>alādundu</i>	the dog	<i>dawādede</i>	<i>hūri</i>	naked	<i>hōrūdi</i>	<i>rawāndu hōrīndu</i>	a naked dog	<i>dawāde hōrīde hōrde</i>
XI. <i>jurkiki</i>	the horn	<i>galādidi</i>	<i>turri</i>	crooked	<i>turrīndi</i>	<i>galadu hurrīndu</i>	a crooked horn	<i>galādi turrīdi turdi</i>
" <i>labiki</i>	the smoke	<i>jurkēdede</i>	<i>lubi</i>	offensive	<i>lūbude</i>	<i>jurki lūbiki</i>	offensive smk.	<i>jurkēle lūbude</i>
XII. <i>babbamba</i>	the knife	<i>labbede</i>	<i>wēli</i>	sharp	<i>wēde</i>	<i>labbi wēli</i>	sharp knives	<i>labbe wēde</i>
" <i>gelōbamba</i>	the jackass	<i>bandīdi</i>	<i>yāwi</i>	smart	<i>yauḍi</i>	<i>babba yauba</i>	smart jackass	<i>bandi yaudi</i>
" <i>gelōbamba</i>	the camel	<i>gelēdidi</i>	<i>mauni</i>	big, large	<i>maudi</i>	<i>glōba mauba</i>	large camel	<i>gelēdi maudi</i>
XIII. <i>kāmūngu</i>	the sky	<i>kāmūlidi</i>	<i>tūwi</i>	high	<i>tō-udi</i>	<i>glōba tō-uba</i>	high camel	<i>gelōdi tō-udi</i>
" <i>konnūngu</i>	the war	<i>konnāḷidi</i>	<i>tūwi</i>	high, distant	<i>tō-udi</i>	<i>kāmu tō-ungu</i>	the distant sky	<i>kumūli tō-udi</i>
XIV. <i>nagege</i>	the cow	<i>nā-idi</i>	<i>sēbi</i>	fierce	<i>sēbude</i>	<i>honnū sēbūngu</i>	fierce war	<i>honnāli sēbude</i>
" <i>gurrūngi</i>	the hide	<i>gurrūdi</i>	<i>wēdewo</i>	red	<i>bodēgi</i>	<i>nage wodege</i>	a red cow	<i>nāi bōdēgi</i>
XV. <i>ketānede</i>	the year	<i>ketādede</i>	<i>mauni</i>	thick	<i>maudi</i>	<i>gurrū mawūgi</i>	a thick hide	<i>gurrū maudi</i>
XVI. <i>bikūnkūni</i>	the little boy	<i>bikōkōi</i>	<i>wōti</i>	long	<i>wōtude</i>	<i>ketāle wōtunde</i>	a long year	<i>ketāle wōtude</i>
" <i>guyūnkūni</i>	" " thief	<i>guyōnkōi</i>	<i>yāwi</i>	smart	<i>yauḍi</i>	<i>bikūn yaukūn</i>	the smart boy	<i>bikōi yaukōi</i>
XVII. <i>kurran-gal</i>	the arrow	<i>kurrede</i>	<i>bōndo</i>	bad	<i>bōndi</i>	<i>guyōn bōbōn</i>	a bad little thief	<i>guyōi bōnkōi</i>
" <i>dēmgaḡal</i>	the month	<i>dēmede</i>	<i>fēwi</i>	straight	<i>fēuḍi</i>	<i>kurral fēwāgal</i>	straight arrow	<i>kurra fēude</i>
XIX. <i>gorrōḡol</i>	spinal bone	<i>gorrūdi</i>	<i>wēti</i>	sweet	<i>wēde</i>	<i>dēmgaḡ wēgaḡ</i>	a sweet month	<i>dēma wēde</i>
" <i>sukūlōḡol</i>	the hair	<i>jakūlidi</i>	<i>sati</i>	strong	<i>satude</i>	<i>gorrol satāḡol</i>	a strong spine	<i>gorrū satudi</i>
" <i>delbōḡol</i>	the grape	<i>delbēgi</i>	<i>hēwi</i>	full	<i>hēude</i>	<i>sukūlōl hēwāḡol</i>	a full hair	<i>jakūli hēuḍi</i>
X" <i>patāḡal</i>	the slave girl	<i>patāḡe</i>	<i>ōlu</i>	blue	<i>ōde</i>	<i>delbōl ōlāḡol</i>	a blue grape	<i>delbōḡe ōlde</i>
X" <i>patāḡal</i>	the slave girl	<i>patāḡe</i>	<i>mōto</i>	goodlooking	<i>mōti</i>	<i>patāḡal mōtāḡal</i>	a good looking	<i>patāḡe mōtāḡal</i>

Remarks to paragraph 41, with regard to the table showing the inflection of the classified adjective.

At the close of these annotations we regard it as a matter of fact and importance to state that we have the testimony of intelligent and well informed Fulahs who assured us that by some common consent the adjective is not unbecomingly used in its irrelative and simple form. This statement has been confirmed by men from the schools of the cultivated districts of *Futa-jallo* and *Tōro*, and is said to be observed through the wide spread regions of the Fulah dominions. We have heard them unreservedly acknowledge that the corresponding letters, either in the stems of adjectives or as initials of the pronominal affixes of the noun, present so vast a field of needful permutation and modification, that in order to avoid a difficulty as perplexing as it is frequent, they have adopted the simple plan of leaving the adjective in the singl. number in its original and simple state, and without any attempt of shaping it into conformity with the characteristic of the noun which it serves. According to this consent we obtain the noun with its epithet for singular cases in the following unaltered state, as :

babba yāwi, a smart jackass.

bāba mōto, a good father.

kōnnu sembi, a fierce war.

māro kego, new rice.

dalbol ōlu, a blue grape.

doloke lāba, a beautiful tunic.

lēdi yāji, an extensive country.

mauba mauni, a big elephant.

In order to reconcile the freedom of the afore-mentioned practice in the construction of adjective and noun with the technical accuracy observed by the Fulde in all other respects, the only admissible expedient would be to regard the adjective in the nature of a verb. In this way the end vowels of *a*, *e*, *i*, *o*, *u* appear as a problem solved, as these endings would only answer the 3rd pers. of the present or the aorist, as they occur with transitive and intransitive verbs. The rendering of the supposedly invariable adjective will have to be converted into a verbal predicate, the difference is but a formal one,

whilst the sense and meaning of the combination remain essentially the same, as :

baba mto, the father is good.

babba yāwi, the ass is smart.

konnu sembi, the war is fierce.

sare yāji, the town is large.

tata tōwi, the wall is high.

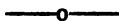
kurral lābi the arrow is fine.

hudo kegi, the leaf is green.

delbol būbi, the grape is cooling, etc.

janfutu hīdi, the watch tower is old.

Whilst on this stand point we might not be far from the truth in vindicating the assertion that even those adjectives which are distinguished by pronominal affixes are in a stricter sense of consideration to be regarded as verbal participle of the present and aorist tenses, and less in the category of real adjectives. Our views on this point will appear almost justified in the Chapter of the verb where the tables of the impersonal participles will show a striking similarity with those of the adjective possessing the manifold but classified pronominal affixes.



CHAPTER XXI.

THE STATE OF COMPARISON.

§. 42. The only development which the Fulah has gained for the adjective is that, which the previous Chapter shows, consisting in a characteristic distinction bestowed upon it by the noun which it serves and also the acceptance of a pl. form. These inflections we have seen are effected by affixes. The state of comparison now before us has, contrary to what we might expect, no help from the adjective; the latter which forms a conspicuous part in our modern languages for comparison, is not made use of by the genius of this African language. Comparison here is rather a periphrase, and arrives at its purpose by the help of the transitive verb *buri*, to pass over, and

by the interposition of qualitative nouns. We receive therefore the following three propositions for the expression of the comparative :

I. *a.* As a substitute for the adjective the Fulahs use the verb *buri* to be *superior*, to *surpass*, to express the comparative ; the process is simple, viz., the subject in comparison governs the object compared by the active verb *buri* : to be *better than*, etc., to *surpass*, etc. As the Fulahs are not in the habit of making much distinction in the ordinary and usual way of comparing objects, the verb *buri* is sufficient for a number of synonymous qualifications, as : *o-buri* can signify—he is greater than, or bigger, or better, or superior, or more valuable, or finer, or more qualified in this or in many ways. The right rendering must therefore be obtained from a simple judgment of the context within which such a comparative proposition is introduced. The comparison modifying or depreciating the object's quality proceeds on the same principal.

b. It is farther to be remarked that the classified affix prons. of the 19 classes of the noun which, as the case may require, can severally govern the verb *buri* in the shape of impersonal prons., are for importance sake in many cases joined to the indefinite pronoun *ko* and *no*. These prefixal indicative particles form then with the verbal pronoun a compound pronoun. Again it is necessary to remark that in order to prevent hyasis, every one of these verbal pronouns ending with a vowel accepts the labial *m* for the sake of euphony and facility in pronunciation of the initial *b* in *buri*, as : for *ko-o-buri* = *ko-om buri* ; for *ko-ko-buri* = *kekomburi* ; for *koṅgu-buri* = *koṅgumburi*. The pronouns *ngal*, *ngol*, *ngel* remain unchanged, viz., *koṅgalburi*, *koṅgolburi*, and so on.

c. If the article pronoun in its pleonastic form stands in advance of the subject of comparison, the verbal pronoun must be omitted ; the same rule must be observed when the subject has the definite state, or when a noun in the genitive depends upon it.

II. When a stress is to be laid on a distinguished qualification which the subject claims over the object compared, the noun, expressive of such superiority, stands either in apposition to the object compared or immediately after the governing verb *buri*.

In Arabic the rule of the elatif with the noun of the distinctive

quality following in the absolute accusative, as: أَشَدُّ حُمْرَةً strong in redness = most red; and the object claiming a distinguished quality stands likewise in absolute accusative, as: أَحْسَنُ وَجْهَةً most beautiful as to the face.

III. Both the subject and object or one at least of the contending characters can be by the pronoun only; in this case the latter appears in a pleonastic form, as it has been already described in Chapter 20, §. 38 of the disconnected demonstrative pronoun, viz: *on = oya, ben = beya, ka = kaya, ngu = nguya, ngol = ngolla*, etc.

§. 43. We give for the better understanding of the construction of the comparative the following examples which will contain the phraseology as it occurs under the three distinct cases referred to above.

I. a.

alimāmi buri lamdo diwal, Arb. يُؤَانِ the Imam is superior to the vazir.

lamdo diwal bari lamdo sāre, the vazir is superior to the shaich.

lamdo sāre buri badulājo, the shaich has more authority than a soldier.

badulājo buri wāwādo, the soldier is more respected than a citizen.

alimāmi buri lamondēbe, the jṡmā's authority is higher than that of kings.

juṡnōwo konnu alimāmi buri juṡnōbe fō, the war-herald of the Imam has more command than all the other orderlies (the war-herald = one who calls up the corps).

ṡerno islāmni buri ta-ālibābe, a doctor of the law stands higher than a follower of the faith.

lēdi Mizra, Arb. بِلَادُ مِصْرَ *buri lēṡidi ḡeferebeben*, the land of Egypt is more important than the countries of the unbelievers.

Inṡila Nazrāni buri dewal Mūsa, the gospel of the christians is more excellent than the law.

b. a. The classified noun either without or with the compound verbal pron. to govern the copula *buri*. The larger animals commonly rank among personal characters, as:

kirkadāniwi buri mauha, a rhinoceros is more powerful than an elephant.

mauba buri gābi, an elephant is stronger than an hippopotamus.

gābi buri ēda, a hippopotamus is stronger than a buffalo.

ēda buri dūsa, a buffalo is more violent than a large deer.

copa buri munduwal, the stag is taller than the buck deer.

piūwīngi buri bunūrundu, the lion's size surpasses that of the wolf.

b. β. The active verb *buri* assuming the distinctive and classified verbal pronoun, as :

gorko koromburi dewbo, a man is better than a woman.

sultāna nomburi lamendēbe fō, the sultan stands over all the kings, or is higher than all the kings.

nage nomburi bālingi, the cow is of more use than the sheep.

lamdo diwal omburi (for *en-buri*) *lamdo säre*, the vazīr has more command than the magistrate.

b. γ. Nouns of abstract meaning retain the personal pronoun, but in the formation of the definite state they remain true to the analogy of their termination, according to which they fall into the 17th or 18th classes of nouns, as :

mōtōdiral koromburi haure, peace is better than war (said to be a proverb).

labal koromburi tū·undi, cleanliness is preferable to filth (said to be a proverb).

holondiral omburi janfudiral, truthfulness is preferable to deception (said to be a proverb).

I. c. a. The position of the pleonastic form of the pronoun in advance of its subject prevents the repetition of the same before the verb, as :

ndaya koṣa buri ndaya būbigol, this kind of sour milk is cooler than that.

ndaya neḥba buri koṣa moṭigol, sweet butter is better than sour milk.

ndeya hōdere nomburi ndeya nditēla, one star shines brighter than another.

β. The definite state as well as a noun in the genitive depending upon the subject, render the verbal pron. superfluous as far as its

classified form is concerned; but the indefinite pron. *no* may stand, as:

tikārende nomburi māroko sembude, the barley corn is more substantial than the rice.

rutaŋgo piūwīngi buri ulbinade hirbaŋgo butp̄ri, the roaring of the lion is more terrific than the howling of a leopard.

hāla arabeben buri hāla Fulde nānāde, the language of the Arabs is more refined (or more melodious) than the Fulde.

II. The subject claiming a certain and specific superiority over the object compared. The nouns conveying this qualifying property are introduced either after the verb *buri* or after the object compared. In the previous part, No. I. c, α, β, some examples belonging to this present rule had to be given in advance merely because in framing the sentences we could not avoid their introduction, as:

patirāo omburi yūma maunude, the grandmother is more aged than the mother.

lēdi Arabe nondim buri lēdi Mizra yāfude, Arabia is more extensive than Egypt.

pujuŋgu buri ŋguya jembe bandu, this horse has a stronger body than the other.

karkadāni noŋgimburi mauba t̄p̄ude, the rhinoceros is bigger than the elephant. Sub. 14th class of nouns.

nage ngemburi bāli hakil, the cow is more sagacious than the sheep. Sub. 14th class of nouns.

The subsequent examples may be regarded to serve as a rule both for the introduction of the noun of specific superiority as well as for the use of the classified verbal pron. and also as a continuation to No. I. b, γ, as:

wābuko ŋgomburi yēso wōdude, the cheek looks redder than the face; lit. the cheek surpasses the face in redness. Subj. 2nd class of nouns.

lābo buri or *komburi koya jūdude*, one spear is longer than another, lit. a spear passes another in length. Subj. 3rd class of nouns.

fīngāri, gun, definite state *fīngārindi*; as: *fīngāri ndimburi ndāa lābude*, one gun is more excellent than another, lit. a gun it

passes that one in excellence or precision. Subj. 6th class of nouns.

burüre, a forest, bush, definite state *bururende*; as: *burure ndemburi* or *nodemburi ndeya maunude*, one forest is denser than another, lit. a forest bush it passes the forest in density. Subj. 6th class of nouns.

Or *säre*, a town, definite state *särende*; *säre kondemburi* or *ndemburi sare yajude*, one town is more extensive than another, lit. a town, it surpasses the town in extent. Subj. 6th class of nouns.

durma, a cough, definite state *durmaka*; as: *durma kamburi lurgol durmaka*, some cold or cough is more severe than another, lit. a cough, it passes for troublesomeness that cough. Subj. 8th class of nouns.

ada, people, coll. noun; definite state *adebe*; as: *ade nobemburi momünde jō hakile*, by the gift of reason mankind is superior to all creation, lit. people they surpass animal-kind all by understanding.

So much may suffice for the state of comparison according to No. II. with the noun of specified superiority or property of character to §. 43, No. III. of this Chapter.

The examples given here show the article affix of the definite state assuming an emphatic form and acting as a disconnected demonstrative. This pron. in this new form stands for the nominative and the accusative, for the object of comparison, and for the subject claiming superiority. Sometimes it precedes in a pleonastic way, the subject in this case must not hold the definite state. Comp. the article affix of the noun as the basis for the form of this pron., viz.: Chapter 20, §. 38. If both of the contending objects are previously mentioned, then the comparative has to do with the pron. alone, viz:

gorkoʼoi, the man, from the indefinite, *gorko*; *ʼoya buri ʼoya andal*, one man is more intelligent than another, lit. this one passes that one in intellect. Subj. 1st class of nouns.

konnu, war, def. state *konnuigu*, article *igu*; *iguya buri iguya*

- sebude*, that was more fierce than the other, lit. this one surpasses the other one in fierceness. Subj. 13th class of nouns.
- yēso*, face, def. state *yēsongo*, article *ngo*; *ngoya buri ngoya kanude*, the one is uglier than the other, lit. this one passes that one in ugliness. Subj. 2nd class of nouns.
- lābo*, spear, def. state *lāboko*, article *ko*; *koya buri koya jūdude*, this one is longer than that, lit. this one surpasses that in length. Subj. 3rd class of nouns.
- lābi* and *labbi*, knife, def. state *labbiki*, article *ki*. Subj. 11th class of nouns. *kia nomburi ngalla (kurraṅgal) motude*; article pron. *ngalla*, refers to *kurrāl*; this one (the knife) is more useful than the arrow. Subj. 17th class of nouns.
- lēuru*, moon, month, def. state *lēurundu*, article *ndu*. Subj. 10th class of nouns.
- hōdere*, star, def. state *hōderende*, article *nde*. Subj. 6th class of nouns; as:
- ndeya ndemburi nduya ndilēla*, the former surpasses the latter in brightness, lit. this one surpasses that one in brightness.
- babba*, jackass, def. state *babbamba*, article *mba*. Subj. 12th class of nouns.
- mbāli*, sheep, def. state *baliṅgi*, article *ngi*. Subj. 14th class of nouns; as:
- mbuiya nomburi ngāa ḥakile e maunude*, the former surpasses the latter in sagacity and strength.
- dokuwal*, duck, def. state *dokuwaṅgal*, article *ṅgal*. Subj. 17th class of nouns.
- gertogal*, hen, def. state *gertogaṅgal*, article *ṅgal*. Subj. 17th class of nouns; as:
- gertogal ngalburi ngalla nāfa*, Arb. ^{٥٠٠} *ḥai*; this fowl passes the other one in tameness.
- delbol*, grape, def. state *delboṅgol*, article *ngol*; *ngolla delbol buri bandarawal welude e motude*, indeed the grape is sweeter and more useful than yams, lit. that grape passes yams in sweetness and usefulness.
- So much may suffice for the construction of the comparative.


CHAPTER XXII.


THE SUPERLATIVE.

§. 44. The foregoing Chapter of the comparative has sufficiently proved that the superlative can only exist as a circumlocution when compared to our method of expression in English; the adjective is in this case also left out of sight. The phraseology of the superlative closely resembles that of the comparative, in so far as the indefinite numeral pron. *fə*, *fob* or *fow*, all, is placed immediately after the object compared. When therefore we say: the king is the greatest man in the land, the Fulde would express it thus:

I. The king passes all men in greatness, *lamdo buri ade fə maunude*.

Or as: mankind is superior to all animals in intellect, *ade no bemburi mōmunde fə nākile*, lit. people they pass creation all in intellect.

Or as: *nage koŋgemburi momūnde fə nākile*, Arb.  a cow is the most knowing of all animals.

Or *nageŋge nomburi ndeya fə nafa*, Arb.  the cow is the most useful of them all, lit. the cow he passes all of them as to usefulness.

Or as: *mbaia gelōba nomburi dabēdi fə jembe*, the camel is the strongest of all domestic animals, lit. the camel passes all domestic animals in strength.

Or as: *lamendēbe Timbo Omaru e Ibrahim kabemburi maube-fow ē lēdi Fulbe*, the kings at Timbo Omar and Ibrahim command the first position (or highest authority) over all the principal men of the Fulah country.

II. If the excellence of a subject is singled out above the ordinary properties of a number of other ones of its own kind, the nouns of kindred objects of second rank thus alluded to are then left unmentioned, whilst the pl. affixes of the definite state become the representatives of their nouns. These affixes however have to appear in the form of reduplication, as:

tokeo, the poison, pl. def. state *tokējidi*, article *di*; *toke findōrindi buri didi fow*, the poison of the black snake is the worst of all

poisons, lit. the poison of the black snake passes them all. Subj. 4th class of nouns.

Or *koya nomburi didi fow haunude*, it is the deadliest of them all, (the poisons) lit, this one surpasses all of them in maliciousness, as :

karambongol, the pen, pl. def. state *karambōjidi* ; *ngolla karambol ngolburi didi fō mōtude bindi*, that pen surpasses all other ones for excellence in writing.

Or *Jernovon*, the doctor, scribe, pl. def. state *Jernōbebe*. Subj. 1st class of nouns, as :

Jerno Bailu buri bebe fob andal, Jerno Bailu is the most learned among the doctors of law, lit. Jerno Bailu passes them all in knowledge. For *bebe* the ordinary pron. pers. *kambe fob* is equally right.

III. The superlative of eminence or elatif used irrelatively.

The quality of a subject can be marked as eminent without any intention whatever to throw a reflection of inferiority upon any other object. In this way a certain form of superlative exists, the force of which remains confined to the subject alone, viz., comp. the elatif in Arabic أَحَبُّ much beloved ; or also : this king is most mighty ; the army is most numerous ; the sun is most hot. To imitate this kind of superlative the Fulahs put *the verb* equivalent to the wants of description into the place where the adjective ought to be, as : they say this king he (is) mighty, or the sun he (is) hot ; the copula is not expressed as in other languages. If the subject stands in the definite or indefinite state and preceded by a demonstrative pron., the omitted verb of the sentence finds a substitute for importance sake by the indefinite pron. *ko* ; *ko* can be left out when a possessive intervenes, but then the verbal pron. has to accept the character of the subject according to the pronominal affix allotted to the noun in the classified tables of the noun. The full personal prons. *kañko* or *himo* from Chapter 16, §. 27, as they express the 3rd pers., have in the singl. or pl. to undergo a transformation due to the requirement of the nature of the noun in question ; these forms have already been given in Chapter 19, §. 39, to which we refer instead

of repeating any further explanation. The Hebrew gives this kind of superlative by the infinitive Hiph. **רָבַדְהוּ** and the adverb **מְאֵד** or with both in combination as: **הִרְבֵּה מְאֵד** and by the position of the mere positive;* the Arabic by the elatif **أَحْسَنُ** from **حَسَنٌ** very beautiful, or **أكبر** from **كَبِيرٌ** great, very great.

As: *ko saifu kokankko* or *kohimo hido*, this sheikh is very old.

Subj. 1st class of nouns.

Or *kobe-e saihōbe kokambe kibe*, these sheikhs are very old.

As: *ngoro fello kokango tōwi*, this mound is very high.

Or *de-e pelle hide tōwi*, these hills are most high. Subj. 2nd class of nouns.

Or *ko-māro hiko weli*, this rice is most sweet. Subj. 3rd class of nouns.

As: *fiṅgārindi ko lābi*, that gun is most beautiful; *piṅgārīdi hidi lābi*, these guns are beautiful. Subj. 6th class of nouns.

Or *ndivi lēdi hindi yāji*, this country is most extensive.

As: *ndere deṭṭere kokaire mōti*, this book is very good. Subj. 5th class of nouns.

Or *deṭṭede hidi ko mōti*, these books are excellent.

As: *tataka kaṅka ko mauni*, that wall is very strong. Subj. 8th class of nouns.

As: *nebbanda kokanda weli* or *kokaira weli*, that butter is extremely healing. Subj. 9th class of nouns.

As: *nguru puṅu hingu sati* and *ko sati*, that horse is very strong. Subj. 13th class of nouns.

Remarks. The verbal pron. retains often the full form in spite of any preceding pron. or of the definite state; the indefinite particle *ko* is often compound with the verb, but then it must forsake its position with the pron.

IV. There is yet another form of expressing the superlative decidedly different from the phraseology of the 3 cases above described, in which, as it will be seen, the co-operation of the adjective, so indispensable in the idiom of other languages, is perfectly de-

* Comp. the superlative case, Gesen, Hebrew Grammar, §. 117, 2, Halle, 1828.

clined. The application of the construction now to be described seems to be reserved for those cases in which the noun so to be distinguished is governed by a transitive verb and stands in the accusative. To bestow to such a noun the attribute of superiority, beauty, grandeur or vehemence, etc., the Fulahs resort to its *repetition*, but so that it is put in the genitive case, that is, in dependence upon a noun immediately preceding which by its meaning expresses the notion of excellence or vehemence which the speaker wishes to bestow upon such a word as upon the object of his elevation. This noun has to supplant the adjective, to which we would in such a case resort. This noun, the substitute of a rejected adjective, is always an abstractum, in form an infinitive taken from the subjective conjugation, and the termination of this infinitive is either *irde*, or with more stress, *irgol*. To construe this idiom in English it runs thus: if we say, the sultan gave to his lieutenant a powerful army, the words in Fulde = English, simply are: the sultan gave to his lieutenant an army; the power of an army; or he called for a mighty war is in Fulde: he called up a war, the severity or fierceness of a war, as: *sati*, hard, powerful, subjective infinitive *satirgol*.

As: *sāikhū oki jerno-mako konnu satirgol konnu*, the sheikh entrusted his general with a powerful army.

Or *hadi*, bitter, fierce, severe, infinitive *hadingol-hadirde*, Arb. حد

As: *Alfa Muhammad himi onḍi Hubūbebe ookbe jembe-mako, be yahi be hanti fulbe Tōro houre hadirde houre*, Alfa Muhammad got up, he called the *Hubūbe*, (the Hamd-Allah chiefs) he gave them his power; they went, they began with the Fulahs of *Tōro* a terrible war.

Or *nyande wōtere fulbe Futa nelli to Farañje be wiri-be yo be wadani-be pingāje nden nelli kurral ga woti; be nani, be wadani-be pingāje labirgol pingāje*, one day the Fulahs of Futa sent to the French, they asked them to make guns for them with a far range; they consented and made for them most excellent guns.

Or *maunirde*, also *maunirgol*, subjective infinitive of *mauni*, great, dense; *be wētiri kikide be fokiti yāhde, be feji saza wolūha burūre maunirgol burūre*, they got up very early, they prepared for

starting, they passed at 9 o'clock a.m., about the hour for prayer, through a large and dense forest.

Remarks to No. IV. Similar to the way here described, in which a noun is the substitute for the adjective, is the method observed in Hebrew, where in a constructed state the noun of dependence, called technically the "nomen rectum," conveys to the governing noun, "nomen regens," that qualification which an adjective ought to have bestowed, as the words אֲדָמַת קֹדֶשׁ (*adamath qōdeš*) ground of holiness mean "Holy ground." Exod., Chap. III., 5. Comp. Gesen, Heb. Grammar, subst. in loco. adj. §. III., No. 1.

V. The superlative can, to mention the last form of occurrence in Fulde, appear in the garb of an adverb. This kind of giving pre-eminence to an idea is the simplest form in construction. The superlative is introduced adverbially thus: that a small number of abstract verbs preceded by the indef. pron. *ko*, can become advbs. (comp. Chapter XXXIV., §. 102) stand in accompaniment to the governing verb, and be selected by the speaker according to his notion of their fitness for his description; those few neutral and abstract verbs that have thus become adverbs, are spoken with a heavy accent on the penultima, as: *hewi*, intr. verb, to be full; adverb, *kohēwi*, fully, largely, dreadfully. *Sāti*, intr. verb, to be strong, violent, intense; *ko sāti*, adverb, earnestly, hard, dreadfully, badly, or *dūdi*, intr. verb, to be many; adverb, *ko dūdi*, largely, numerously, viz.:

bāwa be fōli-be be daratāke be hulli ko sāti, after they defeated them they no more made another stand, they feared very badly or intensely.

Or *Fulbe Fūta e Almāmi en be fēli e hubūbebe be fōlibe be doki, be joki-be, be wari emabbe ko-hēwi*, the Fulahs of Futa and both the Imams attacked the Hamd-Allah people; they beat them, they ran, they persecuted them, they killed them fearfully (made great slaughter among them).

Or *be wari Pa-Demba be fōli konnu-morūngu be joki ade-mako be nangi-be ko dūdi*, they killed Pa-Demba, they defeated his army, they ran after his people, they took them prisoners numerously, viz., in vast numbers.

There are more intr. verbs that could be turned into adverbs with a tendency to superlative signification, but the above given examples may be enough for the present purpose.

CHAPTER XXIII.

NUMERALIA.

A. THE CARDINALS.

§. 45. The cardinal numbers are as a whole adverbial nouns, undergoing no inflection of any kind with the exception of *gōto*, one which holds the position of an adjective and accepts the characteristic termination of the noun regulated according to the article affix of the definite state of the noun. Comp. Chapter 20, §. 41 of the definite state of the adjective. Excepted from the invariability of adverbs are also the numbers *sapo*, ten, the pl. of which is *japande*, tens; *témedere*, hundred, the pl. of which is *témede*, for hundreds, and *wūlūre*, thousand, in the pl. *gūlūye*, for thousands; the last exception to this rule is the less frequently occurring word *unēre*, numeral magnitude for ten thousand, the pl. of which is *ujunāde* = tens of thousands. For the cause of the initial inflection of *sapo*, ten, *gōto*, one, and *wūlūre*, thousand, see permutation of initial letters of nouns in the pl., Chapter III., §. 11, *g*, *h*, and *m*.

From one to ten the numbers so to say form the base or element for the ascending scale of units and tens up to one hundred; the construction with hundreds and thousands for higher numbers will be shown hereafter. From one to five they are original, and from six to nine they are compounds; *sapo*, ten, coll. *japande*, is a single and original stem as the numbers from one to five are, as;

gōo or *gōto*, one

dīdī, two

tatī, three

nai, four

juwī, five

From six to nine they are compounds.

jēgo, six.

jēdīdī, seven.

jētati, eight.

jēnai, nine.

sapo, ten.

As to their composition the numbers from six to nine present a synoptic form which has arisen from the junction or union of five-one = six, or five-two = seven. Thus we see that this composition is addition at the same time, beginning with five and one make six, and five and two make seven, and so on until nine is gained; *sapo*, ten, is an original root and shares as shown above like the nouns of hundreds and thousands the nature of nouns with regard to the pl. The complete scale of numbers from one to ten is as follows, and the analysis of their composition will be proved by the subsequent representation, as :

gōo and *gōto*, one.

didi, two

tati, three.

nai, four.

juwi, five.

jago, six, contraction and syncope of *juwi-gōo*, 5 and 1.

jādidī, seven " " *juwi-didi*, 5 and 2.

jēlati, eight " " *juwi-tati*, 5 and 3.

jēnai, nine " " *juwi-nai*, 5 and 4.

sapo, ten.

§. 46. Before we proceed to the tabular representation of the numbers, we have to direct attention to the different inflections which the number one can undergo under the form of *gōto*. This form appears in the first instance as a numeral adverb and remains unchanged whatever the nature of the noun may be which it defines.

No. I. *gōto*, an invariable numeral adverb.

gōto, one, an invariable adverb.

bāba gōto, one father.

bido gōto, one child.

gelōba gōto, one camel.

gertogal gōto, one fowl.

puju, *gōto*, one horse.

sutu gōto, one house.

hōdere gōto, one star.

hāla gōto, one word.

bāfal gōto, one road.

dabonḡol, ḡṭo, one river.

teppere ḡṭo, a single dot.

sauru ḡṭo, one walking stick.

paiaḡel ḡṭo, a single slave girl.

§. 47. If the information of the Fulahs be correct, the number *ḡṭo* can assume certain forms of accommodation for certain nouns with which it may be connected. According to this assertion these forms are three.

(1) Similar to the adjective, persnl. nouns accept *ḡṭo* unchanged; (2) for the designation of an animal the form *wṭuru* exists, and (3) for that of a promiscuous object, *wṭere*. A similar terminology we shall have to observe hereafter in the 25th Chapter, treating of the verb when the participle singl. of the aorist for nouns of the 5th and 10th classes is served with a similar ending. The term *ḡre* we have seen in the 20th Chapter, §. 41, of the adjective, class V., and as to permutation of initials, comp. Chapter III., §. 11, *g*. *ḡṭo* by increasing becomes *wṭuru-ḡre*, etc. In accordance with these remarks we obtain for *ḡṭo* under the principle of accommodation the following examples, as :

No. II. *ḡṭo* with adjective inflection.

<i>minirāo ḡṭo</i> , one brother,	definite state	<i>minirāo ḡṭo-on</i> .
<i>bido ḡṭo</i> , one son	"	<i>bido ḡṭo-on</i> .
<i>bikuḡ wṭoru</i> (or <i>ḡṭo</i>) a little boy	"	<i>bikuḡ wṭurundu</i> .
<i>māmāre ḡṭo</i> (or <i>wṭere</i>) an old woman	"	<i>māmāre ḡṭo-on</i> .
<i>māmāre wṭere</i> , one old woman	"	<i>māmāre wṭerenda</i> .
<i>wābuko wṭere</i> , one cheek	"	<i>wābuko wṭerenda</i> .
<i>babba wṭoru</i> , one jackass	"	<i>babba wṭurundu</i> .
<i>rawāndu wṭoru</i> , one dog	"	<i>rawāndu wṭurundu</i> .
<i>nyariru wṭoru</i> , one cat	"	<i>nyariru wṭurundu</i> .
<i>piuwi wṭoru</i> , one lion	"	<i>piuwi wṭurundu</i> .
<i>sūtu wṭere</i> , one house	"	<i>sūtu wṭerenda</i> .
<i>teppere wṭere</i> , one dot	"	<i>teppere wṭerenda</i> .
<i>bāfal wṭere</i> , one road	"	<i>bāfal wṭerenda</i> .

§. 48. In the present case *ḡṭo* ranks with adjectives, and bears in the capacity of an adjective the character of the noun it serves by forming its termination after the pronominal or article affix

proper to the definite state of the noun. Comp. Chapter 20, §. 41, of the form of the adjective defined by a noun. Before resorting to examples we only mention that the nature of the number one, or *gōto*, is calculated to deal with the singl. number alone, as :

No. III. *gōto* following the nature of adjectives accepts the classified pronominal affixes.

<i>bāba gōto</i> , one father,		definite state <i>baba gōto-on</i>
1st cl. <i>dewbo gōto</i> , one woman	„	<i>dewbo gōto-on</i> .
5th cl. <i>māmāre wōtēre</i> , one old woman	„	<i>māmāre wōtērende</i> .
19th cl. <i>paingel gōtongel</i> , one slave girl	„	<i>paingel gōtongenel</i> .
2nd cl. <i>wābuko gōtongo</i> , one cheek	„	<i>wabuko gōtonngongo</i> .
3rd cl. <i>lābo gōtoko</i> , one spear	„	<i>lābo gōtokoko</i> .
6th cl. <i>fingāri gōtondi</i> , one gun	„	<i>fgingari gōtondindi</i> .
5th cl. <i>sāre gōtonde</i> , or <i>wōtēre</i> , one town	„	<i>sāre gōtondēnde</i> or <i>wōtērende</i> .
8th cl. <i>daha gōtonka</i> , one ink-stand	„	<i>daha gōtonkaka</i> .
9th cl. <i>nebbā gōtonda</i> , one piece of butter	„	<i>nebbā gōtondanda</i> .
10th cl. <i>ālādu gōtundu</i> , or <i>wōturu</i> , one horn.	„	<i>ālādu gōtundundu</i> , or <i>wōtūrundu</i> .
14th cl. <i>lāngi gōtiāngi</i> , one fish	„	<i>lāngi gōtongiāngi</i> .
18th cl. <i>dambūgal gōtal</i> , one gate	„	<i>dambūgal gōtongal & gōtongdāgal</i> .

16th cl. *bikun gōtunikun*, the little son, indef. st. *bikun gōtun*, a little s.

N.B.—It is necessary to state that even here in the quality of an adjective the inflection of *gōto* prefers often for the association with nouns of the 5th class the peculiar form of *wōtēre*, viz., *deftēre wōtēre*, one book, and with nouns of the 10th class the peculiar form *wōtoru*, viz., *rawāndu wōtoru*, one dog.

§. 49. Continuation of the cardinal numbers in the ascending scale, from ten upwards to one thousand and even higher magnitudes.

The formation of numbers from 10 to 20 is simple, the units only follow the number *sapo* = ten, connected by the copula *e*, and as :

<i>sapo e gōto</i> , 11	<i>sapo e jēgo</i> , 16.
<i>sapo e didi</i> , 12	<i>sapo e jēdidi</i> , 17.
<i>sapo e tati</i> , 13	<i>sapo e jētati</i> , 18.
<i>sapo e nāi</i> , 14	<i>sapo e jēnai</i> , 19.
<i>sapo e juwi</i> , 15	<i>nōgas</i> , 20.

From 20 to 30 the manner of computation is the same as from 10 to 20, the units join the number *nōgas* by the copula *ε*, as :

<i>nōgas ε gōo</i> , 21	<i>nōgas ε jēgo</i> , 26.
<i>nōgas ε didi</i> , 22	<i>nōgas ε jēdidi</i> , 27.
<i>nōgas ε tati</i> , 23	<i>nōgas ε jētati</i> , 28.
<i>nōgas ε nai</i> , 24	<i>nōgas ε jēnai</i> , 29.
<i>nōgas ε juwi</i> , 25	<i>japandi tati</i> , 30.

That 20 should be *nōgas* instead of *japandi didi* is singular, since the further numeration will show that all the tens up to 90 or 99 form themselves by a multiplication of ten with units to the decided exclusion of *nōgas*. The units placed in immediate opposition to the collective form of *japande*, tens or many tens, obtained from the singl. *sapo*, ten, possess a multiplicative power for the decades up to 100, and then follow in direct addition the units in their succession, preceded by the copula *ε*; the wording in English for 31 would be thus : tens three times and one, or only tens three and one, as :

<i>Japande tati ε gōo</i> , 31	<i>Japande tati ε jēgo</i> , 36.
„ „ <i>didi</i> , 32	„ „ <i>jēdidi</i> , 37.
„ „ <i>tati</i> , 33	„ „ <i>jētati</i> , 38.
„ „ <i>nai</i> , 34	„ „ <i>jēnai</i> , 39.
„ „ <i>juwi</i> , 35	<i>Japande nai</i> , 40.

Thus the construction of 41 is ten times four and one, as :

<i>Japande nai ε gōo</i> , 41	<i>Japande nai ε jēgo</i> , 46.
„ „ <i>didi</i> , 42	„ „ <i>jēdidi</i> , 47.
„ „ <i>tati</i> , 43	„ „ <i>jētati</i> , 48.
„ „ <i>nai</i> , 44	„ „ <i>jēnai</i> , 49.
„ „ <i>juwi</i> , 45	<i>Japande juwi</i> , 50 (lit. $10 \times 5 = 50$).
<i>Japande juwi ε gōo</i> , 51	<i>Japande juwi ε jēgo</i> , 56.
„ „ <i>didi</i> , 52	„ „ <i>jēdidi</i> , 57.
„ „ <i>tati</i> , 53	„ „ <i>jētati</i> , 58.
„ „ <i>nai</i> , 54	„ „ <i>jēnai</i> , 59.
„ „ <i>juwi</i> , 55	<i>Japande jēgo</i> , 60 (lit. $10 \times 6 = 60$).
<i>Japande jēgo ε gōo</i> , 61	<i>Japande jēgo ε jēgo</i> , 66.
„ „ <i>didi</i> , 62	„ „ <i>jēdidi</i> , 67.
„ „ <i>tati</i> , 63	„ „ <i>jētati</i> , 68.
„ „ <i>nai</i> , 64	„ „ <i>jēnai</i> , 69.
„ „ <i>juwi</i> , 65	<i>Japande jēdidi</i> , 70 (lit. $10 \times 7 = 70$).

<i>Japande jēdidi e gōo</i> , 71	<i>Japande jēdidi e jēgo</i> , 76.
„ „ <i>didī</i> , 72	„ „ <i>jēdidi</i> , 77.
„ „ <i>tati</i> , 73	„ „ <i>jētati</i> , 78.
„ „ <i>nai</i> , 74	„ „ <i>jēnai</i> , 79.
„ „ <i>Juwi</i> , 75	<i>Japande jētati</i> , 80 (lit. $10 \times 8 = 80$).
<i>Japande jētati e gōo</i> , 81	<i>Japande jētati e jēgo</i> , 86.
„ „ <i>didī</i> , 82	„ „ <i>jēdidi</i> , 87.
„ „ <i>tati</i> , 83	„ „ <i>jētati</i> , 88.
„ „ <i>nai</i> , 84	„ „ <i>jēnai</i> , 89.
„ „ <i>Juwi</i> , 85	<i>Japande jēnai</i> , 90 (lit. $9 \times 10 = 90$).
<i>Japande jēnai e gōo</i> 91	<i>Japande jēnai e jēgo</i> , 96.
„ „ <i>didī</i> , 92	„ „ <i>jēdidi</i> , 97.
„ „ <i>tati</i> , 93	„ „ <i>jētati</i> , 98.
„ „ <i>nai</i> , 94	„ „ <i>jēnai</i> , 99.
„ „ <i>Juwi</i> , 95	<i>tēmēdere</i> , 100, coll. <i>tēmēdē</i> , many hundredths.

The ascending scale from 100 to 1000 requires the same conformity of construction as in the above numbers from 10 to 100, as :

<i>tēmēdere e gōo</i> , 101	<i>tēmēdere e Juwi</i> , 105.
„ „ <i>didī</i> , 102	„ „ <i>jēgo</i> , 106.
„ „ <i>tati</i> , 103	„ „ <i>jēdidi</i> , 107.
„ „ <i>nai</i> , 104	„ „ <i>jētati</i> , 108.
<i>tēmēdere e jēnai</i> , 109	<i>tēmēdere e nōgas</i> , 120.
„ „ <i>sapo</i> , 110	<i>tēmēdere e nōgas e gōo</i> , 121.
<i>tēmēdere e sapo e gōo</i> , 111	„ „ <i>didī</i> , 122.
„ „ <i>didī</i> , 112	„ „ <i>tati</i> , 123.
„ „ <i>tati</i> , 113	„ „ <i>nai</i> , 124.
„ „ <i>nai</i> , 114	„ „ <i>Juwi</i> , 125.
„ „ <i>Juwi</i> , 115.	
<i>tēmēdere e Japande tati</i> , 130.	
<i>tēmēdere e Japande tati e gōo</i> , 131.	
„ „ „ <i>didī</i> , 132.	
„ „ „ <i>tati</i> , 133, etc.	
<i>tēmēdere e Japande nai</i> , 140.	

tēmedere e Japande nai e Juwi, 145.

„ „ „ *Jēgo*, 146.

„ „ „ *Jēdidi*, 147.

„ „ „ *Jētati*, 148.

„ „ „ *Jētati*, 149.

tēmedere e Japande Juwi, 150.

tēmedere e Japande Juwi e Juwi, 155.

„ „ „ *Jēgo*, 156.

„ „ „ *Jēdidi*, 157.

„ „ „ *Jētati*, 158.

„ „ „ *Jēnai*, 159.

tēmedere e Japande Jēgo, 160.

tēmedere e Japande Jēgo e Jēnai, 169.

tēmedere e Japande Jēdidi, 170.

After this rule tens and units with the interconnection of the copula *e* succeed the number *tēmedere*, hundred, and from this the upward scale to two hundred. The higher sums of the hundreds are gained as stated above by the close juxta-position of the units with *tēmede*, hundreds, the collective of *tēmedere* = 100. This location confers on the units a multiplicative power towards the hundreds. The subsequent table will show the combination of the hundreds from 200 to 1000. To save space we have dispensed with a complete enumeration of the full numbers, whilst the hundreds are introduced with some of the mixed numbers of tens and units, holding the intermediate scale between the round numbers of the hundreds, as :

tēmedere e Japande Jētati, 180.

„ „ „ *Jētati e Jētati*, 188.

„ „ „ *Jēnai*, 189.

„ „ „ *Jēnai*, 190.

„ „ „ *Jēnai e Jēnai*, 199.

tēmede didi, 200.

tēmede didi e nōgas, 220.

„ „ „ *Japande tati e Juwi*, 235.

„ „ „ „ *nui e Jēgo*, 246.

- tēmede didi e Japande Jētati e Jēnai*, 289.
 " " " *Jēnai e Jēdidi*, 297.
tēmede tati, 300.
tēmede tati e Japande Juwi, 350.
 " " " *Jēdidi e nai*, 374.
tēmede nai, 400.
tēmede nai e Japande nai e nai, 444.
 " " " *nai e Jētati*, 448.
 " " " *Jēgo e Jēgo*, 466.
tēmede Juwi, 500.
tēmede Juwi e Juwi, 505.
 " " *Japande Juwi*, 555.
 " " " *Jēnai e nai*, 594.
tēmede Jēgo, 600. *tēmede Jēgo e sapo e didi*, 612.
tēmede Jēgo e Japande tati e Jēdidi, 637.
tēmede Jēdidi, 700.
tēmede Jēdidi e gōo, 701.
 " " *Japande tati e gōo*, 731.
 " " " *Jētati*, 780.
tēmede Jētati, 800.
tēmede Jētati e sapo e gōo, 811.
 " " *nōgas e Jētati*, 828.
 " " *Japande Jēnai e nai*, 894.
tēmede Jēnai, 900.
tēmede Jēnai e Jēnai, 909.
 " " *Japande Jēnai e Jēnai*, 999.
wūlūru, 1000, collective pl. *gūlūje*, thousands.

As the above numbers will suffice to indicate the numerical construction, we proceed at once to the upwards scale of the thousands, but not without leaving here one example of mixed numbers within the scale of two thousand, as:

ketāne wūlūre tēmede Jētati e Japande Jēgo e Jētati, this gives the year 1868.

In order to form thousands and tens of thousands the same rule is resorted to as with the increase of hundreds. The units and tens

in direct apposition to *gulūje*, thousands, exercise a multiplicative power on this preceding number, viz. :

<i>gulūje dīdī</i> , 2000	<i>gulūje jedidī</i> , 7000.
„ <i>tatī</i> , 3000	„ <i>jelatī</i> , 8000.
„ <i>nai</i> , 4000	„ <i>jēnai</i> , 9000.
„ <i>juwī</i> , 5000	„ <i>sapo</i> , 10,000.
„ <i>jēgo</i> , 6000	„ <i>sapo ē wūlūre ē tēmedere</i> , 11,100
„ <i>nōgas</i> , 20,000.	
<i>gulūje nōgas ē wūlūre ē tēmedere ē tatī</i> , 21,103.	
„ <i>japande tatī</i> , 30,000.	
„ „ <i>tatī ē wūlūre ē tēmede juwī</i> , 31,500.	
„ „ <i>nai</i> , 40,000.	
„ „ <i>nai ē tēmede dīdī ē nōgas</i> , 40,220.	
„ „ <i>juwī</i> , 50,000.	
„ „ <i>jēgo</i> , 60,000.	
„ „ <i>jēdīdī</i> , 70,000.	
„ „ <i>jēlatī</i> , 80,000.	
„ „ <i>jēnai</i> , 90,000.	
„ „ <i>jēnai ē gulūje juwī ē juwī</i> , 95,005.	
<i>gulūje tēmedere</i> , 100,000.	
„ „ <i>ē gōo</i> , 100,001	

The Fulahs are reported to be capable of dealing with still higher *arithmetical* magnitudes, a probable justification for which we might find in the numerous army which the *Imāms* can collect for the many wars in which they are incessantly involved. And no doubt finding it cumbrous to deal with detailed compositions of many words, they have found an *abstractum numerale* for ten thousand at once which is *uḡunēre*, and collectively, *uḡunāde*, the latter form means tens of thousands. For the uniform number of 10,000 there exists the shorter form of *unēre*, viz. :

<i>unēre</i> & <i>uḡunēre</i> , ten thousand, pl. <i>uḡunade</i> , 10,000.
<i>uḡunāde dīdī</i> , twenty thousand = 20,000.
„ <i>tatī</i> , thirty thousand = 30,000
„ <i>nai</i> , forty thousand = 40,000.
„ <i>juwī</i> , fifty thousand = 50,000.
„ <i>sapo</i> , hundred thousand = 100,000.

uĵunāde nōgas, two hundred thousand = 200,000.

„ *Japande tati*, three hundred thousand.

„ „ *nai*, 400,000.

„ „ *Juwi*, 500,000.

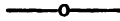
„ „ *Jēgo*, 600,000.

„ „ *Jēdidi*, 700,000.

„ „ *Jētati*, 800,000,

„ „ *Jēnai*, 900,000.

uĵunāde temedgre, one million = 1,000,000.



CHAPTER XXIV.

B. THE ORDINALS.

§. 50. No. I. In this chapter we have to deal with the form of the ordinals in so far as they differ from that of the cardinals. The points of difference come to this: the cardinals from one to ten give up the last vowel, *i* or *o*, and adopt the double syllable *abu* as termination; exceptions from this rule however exist in the ordinary numbers—the first, the second, the third, the fourth, and the ninth, to this effect: the ordinal number, the first is derived from the Arabic *أَوَّل* or *أَوَّل* and has obtained in Fulah the form of *arwanu*; *didi*, two and *tati*, three, have assumed the different form of: *dimmu*, the second, and *tammu*, the third; the numbers *nai*, 4, and *Jēnai*, 9, simply receive the ordinal termination as an increase, viz., *naiabu*, the fourth, and *Jēnaiabu*, the ninth, because the diphthong *ai* allows of no dismemberment from the loss of the *i*, as the latter is an integral part of the root. In introducing examples we have to notice that this form of the ordinals serves to express two characters, the *personal* and the *independent* or *irrelative*, as:

arwanu, definite *arwanu-on*, the first, 1st.

dimmu „ *dimmu-on*, the second, 2nd.

tammu „ *tammu-on*, the third, 3rd.

naiabu „ *naiabu-on*, the fourth, 4th.

Jowabu „ *Jowabu-on*, the fifth, 5th.

<i>jēgabu</i> , definite	<i>jēgabu-on</i> , the sixth, 6th.
<i>jēdidabu</i> „	<i>jēdidabu-on</i> , the seventh, 7th.
<i>jētatabu</i> „	<i>jētatabu-on</i> , the eighth, 8th.
<i>jēnaiabu</i> „	<i>jēnaiabu-on</i> , the ninth, 9th.
<i>sapabu</i> „	<i>sapabu-on</i> , the tenth, 10th.

The Fulahs are not in the habit of carrying on the form of the ordinals higher than ten. To say *sapo e arwanu*, the eleventh, does not sound well to them; they prefer saying *sapo e gōo*, the 11th, and *sapo e tammu* is not so good as *sapo e tati*, the 14th; thus *nōgas* is the 20th.

No. II. It must be remembered that the ordinals from one to ten are, as in other languages, and in virtue of their termination being changed into *abu*, entering the ranks of adjectives. The adjective having been treated above, Chapter 20, §. 40, and the cardinal number, *gōto*, sharing the same character, Chapter 23, §. 47, there is no need of repeating the conformation of the numeral adjective in case of its depending from a noun; suffice it to say that the 5th and 10th classes of nouns confer upon the respective ordinal the ending, *ere* and *uru*, analogous to *wōtere* and *wōturu* as modifications from *gōto*, viz.:

- V. Class, *defiere arwande*, the first book, def. st. *arwandende*.
 „ „ *dimmere*, the second book, def. st. *dimmerende*
 „ *sāre tammere*, the third town, def. st. *tammérende*.
 „ *hetāne tammere*, the third year, def. st. *tammérende*.

X. Class. This class of nouns ending in *u*, with the affix of the definite state *ndu*, can influence the adjective and the ordinal adjective with both the regular and the irregular formation, as:

- rawāndu arwandu*, the first dog, def. st. *arwāndundu*.
sūtu dimmuru, the second house, def. st. *dimmurundu*.
fauru naiaburu & naiābundu, the fourth clock, def. st. *naiabūrundu*
lēuru jēgaburu, the sixth month, def. st. *lēuru jēgabūrundu*.
aladu tammuru, the third horn, def. st. *aladu tammūrundu*.

The Fulahs do not continue the form of the ordinals beyond the number ten, but as already stated in No I., they fall back upon the cardinals with this difference however: that whilst in English the singular is retained for the definition of the last one of a series of

individual objects, the Fulah resorts to the plural, looking as it were not only upon the closing object of a series in its solitude, but upon the plurality of so many items constituting the series of which the last named is but an integral part, i.e., if we say: the eleventh horn, the Fulah says: the eleven horns; or if we say: the 12th king, they say: the 12 kings; or the 25th man is with them the 25 men. The coincidence of this usage with the way of ordinary numeration is only prevented by the force of the speakers representation, as:

bibe saṗo e gṑo, the 11th son.

worbe saṗo e juwi, the 15th man.

pābi saṗo e jenaɪ, the 19th frog.

le-ede nṑgas, the 20th tree.

galādi jūpande tati, the 31st powder horn.

No. III. We now introduce the ordinal numbers as depending from nouns, when instead of repeating explanations we simply refer to the formation of adjectives, Chapter 20, §. 40, and lastly to the extra rules given above, No II. of this paragraph, which refer to the peculiar formation of the ordinal number if depending from nouns of either the V. or X. classes; this peculiar formation has had a precedence in connection with the cardinal number *gṑto*, and must be referred to the same class of nouns, Chapter 23, §. 47. With the exception of the 5th and 10th classes of nouns all the rest bestow their article affixes of the definite state as mere suffixes to the ending, *abu*, and the inflection of the 10 ordinals as adjectives is therefore simple, as:

<i>gorko arwanu</i> , the first man	I. class of nouns.
<i>deuwo dimmu</i> , the second woman	I. " "
<i>bido tammu</i> , the third son	
<i>wurro arwaṅgo</i> , the first cow house	II. " "
<i>lābo arwaṅko</i> , the first spear	III. " "
<i>hṑdo arwanto</i> , the 1st grass field	IV. " "
<i>sāre arwande</i> , the 1st town	V. " "
<i>deftere arwande</i> , the 1st book	V. " "
" <i>naiābere</i> , the 4th book	
<i>fiṅgāri arwandi</i> , the 1st gun	VI. " "
<i>hirke jēdidabunde</i> , }	VII. " "
<i>hirke jē lidābere</i> , }	
<i>daha arwaṅka</i> , the 1st inkstand	VIII. " "

<i>dian jowabunda</i> , the 5th river	IX. class of nouns.
<i>sudu dimmuru</i> , the 2nd house	X. „ „
<i>labbi arwanki</i> , the 1st knife	XI. „ „
<i>gelobá tammumba</i> , the 4th camel	XII. „ „
<i>konnu arwangu</i> , the 1st war	XIII. „ „
<i>nage jēgabinge</i> , the 6th cow	XIV. „ „
<i>lingi jōwabingi</i> , the 5th fish	XIV. „ „
<i>hetāne dimmere</i> , the 2nd season	XV. „ „
<i>bikun tatabun</i> & <i>sapabun</i> , the 3rd & 10th little boys	XVI. „ „
<i>boto jēnaiabo</i> & <i>arwano</i> , the 9th & 1st bags	XVII. „ „
<i>gertogal arwanal</i> , the 1st fowl	XVIII. „ „
<i>kurral dimmal</i> , the 2nd ball	XVIII. „ „
<i>gorrol jētatabol</i> , the 8th bookshelf	XIX. „ „
<i>karambol jēnaiabol</i> , the 9th pen	XIX. „ „
<i>koingol sapabungol</i> , the 10th finger.	
<i>paingel sapabungel</i> , the 10th slave child	XX. „ „

The definite state of these numeral adjectives undergoes the regular *inflection* in conformity with the noun, according to Chapter VIII., §. 19, as :

gorko arwanu-on, this or that 1st man.
bido tammur-on, the third boy or this.
sudu dimmurundu, the 2nd house or this.
karambol jēnaiabon-gol, that 9th pen, etc.

Remarks. As to the various end forms which the ordinals receive, it will be observed that, as with the adjective, the final *u* of *abu* has sometimes to give way for the acceptance of the pronominal affix ; but in the case of *arwanu* it must not be overlooked that the lingual *n* of the stem has to undergo the same modifications which the rules of euphony and assimilation dictate in behalf of the first letter of the affix pronoun ; see Chapter XX., §. 40, the alteration of the stem letters of the adjective. The same principle of permutation prevails also in all those cases where a lingual *n* exists, as interpolation between the termination *abu* and the pronominal affix joining it, as :

daha arwanka, the first inkstand ; *hudo dimmu-n-to*, or *dimmutō*,

the 2nd grass field; *gelōba arwamba*, the first camel; *māro sapabui-ko*, the 10th rice grain; *hetāns arwande*, the first year (the 1st year); *dian tammu-nda*, the third river.

§. 51. C. Fractional numbers.

These numbers exist in the Fulde and possess a distinct expression in form; they are based upon the ordinal form, of which they replace the final *u* of *abu* by the ending *al*, viz.:

arwanal = one part or the 1st part.

dimmal, the half

Arabic سِدْرِي

tammal, the third part

” ثَلَاثِي

naiābal, the fourth part

” رُبْعِي

Jowabal, the fifth part

” خَمْسِي

Jēgobal, the sixth part

” سَالِسِي

Jēdidabal, the seventh part

” سَبْعِي

Jētatabal, the eighth part

” ثَمَنِي

Jēnaiabal, the ninth part

” تَسْعِي

sapabal, the tenth part

” عَشْرِي

If fractions of compound numbers are to be named, it is the units alone that bear the form of fractional termination, as:

sapo e gōabal, the eleventh part.

” *tammal*, the 13th part.

” *naiabal*, the 14th part.

Japande tati e arwanal, the 31st part.

” *Juwi e Jowabal*, the 55th part.

If there are no units but only tens to be considered in a fraction, then the cardinal numbers are used instead of the ordinals with the

3rd pers. pl. of the possessive impersonal pron., i.e., *maʒi*, their, as it stands for nouns of mixed description. At the same time we have to substitute *gēbal*, part, pl. *gebāʒe* or *gēbe*, as being the subject to the possessive pron. *maʒi*, as: in English the 50th part is in Fulde lit., the fifty their part, that is, their fiftieth, as:

ʒapande juwi maʒi, the 50th part.

temedere maʒi, the hundredth part.

ʒapande tati maʒi, the 30th part.

When the parts into which a whole is divided are particularly enumerated, the word *gēbal*, part, pl. *gēbe*, is applied, Arb. جَنْسٌ

If we say 3/20th part, the wording in Fulde is 3 parts from 20, as: *gēbe tati iude nōgas*, a 3/20th part of a whole, German *dreißwanzigstel*, is in Arabic ثَلَاثَةٌ مِنْ عِشْرِينَ أَجْزَاءً or *gēbe juwi iude ʒetati* is =

5/8th; or *gēbe tati iude sapo* is = 3/10th; *gēbe sapo e gōo iude nōgas* is = 11/20th; *gēbal gōtal iude tati* is = 1/3rd, German *ein drittel*; *gēbe ʒenai iude temedere* is = 9/100th; *gēbe ʒapande tati iude wūlere* is = 30/1000th part, German *dreißig thousandstel*.

§. 52. D. Distributive numbers.

The distributive numbers are in form the cardinals, with this difference, that from two to nine the final *i* of these numbers gives place to the vowel *o*. The construction is the same as in Hebrew and Arabic, viz., repetition, but without copula, as:

gōto-gōto, one and one

Arabic وَاحِدًا وَاحِدًا

dido-dido, two and two

” اِثْنَانِ اِثْنَانِ

tato-tato, three and three

” ثَلَاثَةٌ ثَلَاثَةٌ

naio-naio, four and four

” رَابِعٌ رَابِعٌ

juwo-juwo, five and five

” خَمْسَةٌ خَمْسَةٌ

ʒego-ʒego, six and six

” سَادِسًا سَادِسًا

ʒedido-ʒedido, seven and seven

” سَابِعٌ سَابِعٌ

<i>j̄t̄t̄to-j̄t̄t̄to</i> , eight and eight	Arabic سَمَانِيَا سَمَانِيَا
<i>j̄naio-j̄naio</i> , nine and nine	” تِسْعَ تِسْعَ
<i>sapo-sapo</i> , ten and ten	” عَاسِرًا عَاسِرًا

§. 53. E. Periodical numbers.

These numbers are the cardinals in their integrity. Periodical significance finds expression in the simple repetition of the number required for the period, as: *tati-tati* is as much as *every three times*; *didi-didi*, always the next but one; and the numbers thus used always stand in immediate apposition to the subject of which they form the complement. From two upwards the subject stands in the pl. number, as:

hetine ḡto-ḡto, from year to year.

bulde tati-tati, every three days.

s̄zude nai-nai, every four hours, Arb., hour, سَاعَةً

jonte j̄yo-j̄yo, every six weeks.

lebhi sapo-sapo, every ten months.

jema didi-didi, every other night, etc.

§. 54. F. Multiplicative numbers.

To express multiplication the Fulahs use two abstract nouns, *s̄wande* and *l̄ibi*: *s̄wande* means single; the pl. thereof, *j̄wande*, means double, twofold and also twice. *L̄ibi* commands multiplication upon the question: how often? when the answer is: so many times. The singl. of this abstract noun is *l̄ib̄al*, although the Fulahs seem to make no further use of it. The abstract word *s̄wande* finds for its pl. form *j̄wande*, derivation from the Arabic *شَاقِلٌ* twofold, double. The construction of these indefinite numeral nouns with the numeral adverbs is analogous to the formation of the tens in the regular numbers. Comp. Chapter XXII., §. 49. Thus the plurals of these multiplicative numeral nouns, *j̄wande* and *l̄ibi*, exercise a multiplying power upon any of the cardinals that may as complements depend from them. The cardinals follow in direct apposition to either of the nouns, *j̄wande* or *l̄ibi*, a proceeding we have above alluded to at the formation of the tens in the regular

numbers where *japande tati* means ten times three, which is equal to our thirty in one word. In the application of these multiplying nouns we have to direct attention to *two ways distinct* from each other.

No. I., *sɔwande*, pl. *jɔwande*, creates in its pl. form the meaning : *double, manifold, and then so many times, as :*

sɔwande or *sɔande*, single and once.

jɔwande didi, twofold, double and twice, Arabic ثَبَوِي

jɔwande tati, threefold and 3 times „ ذَلَّشِي

jɔwande n̄ai, fourfold and 4 times „ رِبَاعِي

jɔwande juwi, fivefold and 5 times „ حَمَاسِي

jɔwande j̄ego, sixfold and 6 times „ سِدَاسِي

jɔwande j̄edidi, sevenfold and 7 times „ سَبَاعِي

jɔwande j̄etati, eightfold and 8 times „ سَمَاعِي

jɔwande j̄enai, ninefold and 9 times „ تَسَاعِي

jɔwande sapo, tenfold and 10 times „ عَاسَارِي

jɔwande n̄ogas e juwi, 25 times, etc.

jɔwande temedere e sapo, 110 times, etc.

jɔwande w̄ul̄ure, a thousand-fold and 1000 times.

No. II. The meaning of *lābi* seems to be used only in reply to the question : how often ? how many times ? as :

lābi or *jɔande n̄ogas*, twenty times.

lābi n̄ogas e juwi, twenty five times.

lābi japande tati, thirty times.

lābi japande j̄edidi, seventy times.

lābi japande j̄edidi e j̄edidi, 77 times.

lābi japande jētati, eighty times.

lābi japande jēnai, ninety times.

lābi temedere, a hundred times.

lābi wūlere, a thousand times.

Šaihu Al Hajji ·Omaru wadi mesāli lābi didi, Sheickh Al Hajjī Omar explained himself by similitudes twice, i.e., by two parables he showed what he wished them to understand.

CHAPTER XXV.

THE VERB.

§. 55. Introductory remarks.

The Fulde verb does not enjoy the superior cultivation which we find expressed in the Bornu or Hausa language, but still it is not wanting in a manifold inflection of the verbal root. Person, gender, and number, are not expressed in the forms of the verb, but in other respects it shows no inconsiderable capacity for inflection. From the subsequent remarks and tables it will be seen that by an increase of syllables or single vowels, as the case may require, the Fulde verb is capable of giving expression (1) to different shades or turns of meaning as contained in the simple root of the verb; (2) to the inflection of the tenses; (3) to the distinction of the singl. and pl. number in the imperative; (4) to the positive and negative case of the verb; (5) to an active and passive voice. From the texts, scriptural as well as original, which have formed the basis for the analysis of the verb, we have been able to trace six different forms of verbal inflection distinct from each other to give scope to various modifications of meaning, deduced and developed from the simple root of the verb. In naming these different phases of the verb we follow the precedent of other grammarians of African languages, as in the Bornu and Hausa we have six conjugations; they are the following:

1. The first or radical conjugation, which possesses : *a*, in a simple or indefinite form ; *b*, a definite or strong form.

- II. The intensive conjugation, existing also : *a*, in a simple form ; *b*, in a strong form.
- III. The relative conjugation.
- IV. The subjective conjugation.
- V. The mutual or reciproque conjugation.
- VI. The local mood, or Lat. *modus locum petendi*.

The intensive power pre-eminently due to the II. conjugation can also continually influence and serve the III. and IV. conjugations. The Fulde verbs all end in vowels ; the present tense of the first or radical conjugation exhibits alike with the aorist the simplest form of a verb, but it must be stated here at once that among all the tenses, the *tempus praesentis* is the only instance where the different vowel endings which the verb commands can be formed. The end vowels of the *Praesentia temporis* of the various conjugational forms, but particularly the present tense of the first or radical conjugation, can end with one of these vowels, as : *a*, *i*, *o*, *u* and sometimes *e*. The *i* as end vowel is strictly speaking the characteristic of the active aorist ; this tense however which justly deserves the denomination of *modus historicus* of the Fulde, takes the place of the *present as often* almost as that of a *praeterit*. The conjunctive even is sometimes represented by the aorist. As a general rule and neglecting for the present more accurate distinctions, we agree with the statements of the late Dr. Barth, that the afore mentioned vowels may individually be the endings of every category of verbs which the language affords. At the same time it is but just to state, that after a long and scrupulous observation we have been forced to the conclusion that a more refined and reliable distinction must be made.

A. All verbs that imply any activity, either physical or mental, can terminate with the vowels *a* or *i* ; among this class not only personal but impersonal verbs must be included. We find a large part of transitive verbs here ; a number are purely active, viz : *ɟerno winɟa*, the scribe writes ; *nellādo ara*, the messenger comes ; *o welli lābi*, he grinds a knife ; *hudo yōri*, the grass is dry ; *mi inna*, I name ; *mi fōla*, I defeat ; *rāwundu wōfa*, the dog barks ; *dian wūli*, the water boils ; *gertogul hāla*, the cock crows ; *honnōwo wura*, the

warrior kills; *fēlōwo fida*, the archer, bowsman, hits; and the following: *o dumba*, he chains; *o yāwu*, he leans by; *o hubba*, he ties; *o hebbi*, he binds; *o dilla*, he goes away, goes home; *o yaha*, he goes away; *o maha*, he builds, erects; *o rēna*, he takes care; *o joki*, he follows, etc.

B. By far the greater part of *intransitive* verbs terminate in the present tense in *o* or *u*, and the following distinctions may be made:

α. Verbs expressing *suffering* or *happiness*, viz.: *ohalku*, he perishes; *o wello*, he is happy, fortunate; *o summo*, he is tired; *o hullo*, he fears; *o yaudu*, he suffers, feels pain; *no ulku*, it is cracked, has a leak.

β. Verbs indicating *natural attributes, disposition, quality*, etc.: *ko-moto*, it is good; *bondo*, it is bad; *ko hesso*, it is new; *o hesso*, she, he is young; *ko hido*, it is old; *o kido*, he, she is old; *ōlu*, it is blue; *raunu*, it is white; *balleo*, it is yellow; *wōdewo*, it is red; *inno yāju*, it is wide, extensive, etc.

C. Promiscuously with *o* or *a* are known to end those verbs which *concentrate their energy* upon *their own* subject, or we might also say with barely a shade of difference, such verbs as *direct their efficiency* upon *their own* subject. A number of verbs of this kind, although intransitive, betray at the same time a process of the mind, and thus, claiming a certain share of activity, can participate in two vowel endings on different occasions; the same verb may therefore be formed ending in *o* at one time and in *a* at another, viz.:

Mido toro and *min tora*, I beg, pray; *mido wūlo* and *min wūla*, I weep; *min amo* and *mi āma*, I dance; *mido jōdo* and *mi jōda*, I take a seat, sit down; *mi hullo*, I am afraid; *mido hūwu*, I work; *mido himu*, I get up; *mi fumbo*, I shave; *mi doku*, I ran; *mi nano* and *mi nana*, I hear; *mido doku* and *doka*, I ran away; *mi daro*, or *mi dara*, I stand; *mi yahu*, and *yaha*, I go; *mido hōlu*, I trust, rely upon; *mido danku* & *danka*, I take notice, I perceive; *mi mījo*, I reflect, contemplate; *mido gumdo*, I believe, I have faith; *mido yūu*, I see; *mi wūu*, I say. A few of these verbs mentioned here appear with the ending *i*, and conform thus with other active verbs to which they are related; the end vowel *i* is that of the aorist. Comp. the remark just under §. 55, as: *mi hōli*, *mi joki*, *mi gumdi*, etc.

D. Dealing finally with the terminations of verbs, we have once more to direct attention to the end vowels *o* and *e*. In a later part, §. 70, we have spoken of the middle form of the verb which is intermediate between active and passive. This form converts active transitive verbs into intransitive or subjective ones, or rather imparts an inclination to the passive voice. The Fulde possesses the form apart from the actual passive voice. Comp. in Latin the *verba deponentia*, and in Greek the *medium*. Both these forms have outwardly no distinction (with the exception of the aorist and future *medium*) from the actual passive, and yet they are used in these ancient languages for a wider field of meaning. The Fulde uses the above mentioned vowels in a similar way.

In the present tense *a* is exchanged for *o*, as :

<i>o wara</i> , he kills,	<i>medium o waro</i> , he is killed.
<i>o nana</i> , he hears	„ <i>o nano</i> , he is heard.
<i>o inna</i> , he calls	„ <i>o inno</i> , he is called.

In the aorist *i* replaced by *e*, viz :

<i>o wari</i> , he killed,	<i>medium o ware</i> , he is killed.
<i>o halki</i> , he destroyed	„ <i>o halke</i> , he perished.
<i>o inni</i> , he named	„ <i>o inna</i> , he is named.
<i>o wi-i</i> , he spoke	„ <i>o wive</i> , he is called.
<i>o windi</i> , he wrote	„ <i>o winde</i> , he is booked.
<i>o windani-mo</i> , he registered him	„ <i>o windane</i> , he has been registered.
<i>o hedani-mo</i> , he gave him his consent „ <i>o hedane</i> , he was answered, his request was heard favourable, was complied with. These two last forms belong to the III. or relative conjugation.	

Exceptions to care the following singular instances :

o maia, he dies ; *o nāma*, he sleeps, and *o dara*, he stands, where from the passive character of the notion of these verbs we should expect their termination to be with *o* or *u* of the *medium*.

The above given delicate but undisputable distinctions constitute no doubt one of the difficulties in this language. The accent in the verb is upon the penultima; the verb is dissyllabic, and the end vowel joined to the last letter of the root creates the second syllable, i.e.,

the verb *j̄l-i* syllabically divided is *j̄-di*, complete, *j̄di*. Some roots end in *-i*, *wi-i*, *pī-i*, *yi-i*, etc.

Inflections of the verb according to the first or radical conjugation giving the original form of the verb.

No. I. The indefinite or simple form.

§. 56. The present tense ending in *a*, the negative form in long *ā* or *ta*; the passive in *āma*, the negative in *āka*.

These terminations are joined to the root of the verb. As to the meaning, this tense is both present and participle. Barth, II. Vol., p. 121, b, c; as:

mido hāla, I call and I am calling *mido hāla*, I speak, am speaking.
mido t̄ro, I pray and I am praying *mi lādo*, I am.
mido feje, I cut, am cutting *mido dilli*, I go away.
mido awa, I plant, am planting *mido hucu*, I work, etc.

As to the subjective verbal pronoun we introduce it here in advance, both the long and the short form. The long form is used for emphasis, the short form is the usual one in speaking. In order to give stress the Fulde sometimes combines both pronominal forms together, as: *mido-miā*, I; *ɖada-ɖā*, thou; *himo-o*, he; *kambe-beā*, they.

Emphatic forms.		The usual or short form.	
1 pers. singl., <i>mido</i> , I		1 pers. singl., <i>miā</i> , I, also <i>mi</i> .	
2 " <i>hida</i> & <i>ɖada</i> , thou		2 " <i>ɖā</i> , thou.	
3 " <i>himo</i> & <i>kanko</i> , he		3 " <i>o</i> , he.	
1 pers. plural, <i>menē</i> , we		1 pers. plural, <i>meā</i> , we.	
2 " <i>hidon</i> & <i>ɖonoā</i> , you		2 " <i>ɖoā</i> , you.	
3 " <i>hibbe</i> & <i>kambe</i> , they		3 " <i>beā</i> , they, & <i>be</i> .	
Active.		Passive.	
Positive.	Negative	Positive.	Negative.
1 pers. s., <i>mi yida</i> , I love	<i>mi yidā</i>	<i>yidāma</i>	<i>yidāka</i> .
2 " <i>ɖā yida</i> , thou lovest	<i>ɖā yidā</i>	<i>ɖā yidāma</i>	<i>ɖā yidāka</i> .
3 " <i>o yida</i> , he loves	<i>o yidā</i>	<i>o yidāma</i>	<i>o yidāka</i> .
1 pers. pl., <i>meā habba</i> , we bind	<i>meā habbā</i>	<i>meā habbāma</i>	<i>meā habbāka</i> .
2 " <i>ɖoā habba</i> , you bind	<i>ɖoā habbā</i>	<i>ɖoā habbāma</i>	<i>ɖoā habbāka</i> .
3 " <i>be habba</i> , they bind	<i>be habbā</i>	<i>be habbāma</i>	<i>be habbāka</i> .

In the interior of Africa the Fulde say for the negative, by preference, *ta, mi nyāmatā*, I am not eating, I eat not. Dr. Barth, II. Vol., LXXI., *b*, and II. Vol., 120, *a*.

We give a few more examples of verbs ending in *a*; *min ada*, I bring, and *mi fida*, I hit with an arrow or by firing a gun.

	Active.		Passive.
	Positive.	Negative.	Positive. Negative.
1 pers. s.,	<i>min ada</i> , I bring	<i>mi adatā=adā</i>	<i>mi adāma mi adāka.</i>
2 „	<i>ʔan ada</i> , thou bring	<i>ʔan adotā</i>	<i>ʔan adāma ʔan adāka.</i>
3 „	<i>o ada</i> , he brings	<i>o adatā</i>	<i>o adāma o adāka.</i>
1 pers. pl.,	<i>meñ fida</i> , we hit	<i>meñ fidatā</i>	<i>meñ fidāma meñ fidāka.</i>
2 „	<i>ʔon fida</i> , you hit	<i>ʔon fidatā</i>	<i>ʔon fidāma ʔon fidāka.</i>
3 „	<i>be fida</i> , they hit	<i>be fidatā</i>	<i>be fidāma be fidāka.</i>

Also of subjective or intransitive verbs the passive form occurs, but if the meaning of such a verb does not admit a purely passive idea, it may be given intransitive or reflective, viz.: *mi nata*, I enter, pass. *mi natāma*, aorist *nañima*, I got into, or got myself inside. Sometimes the passive voice transfers the intransitive present into the intr. participial, as in the present tense *heboāma*, is passing, aorist *zemāna heboīma* means the time has past, is over or transpired. Barth, II. Vol., p. 126, *f, g*. But the remark must be made that to every intransitive verb the passive voice cannot be applied, as :

1 pers., *min nāta*, I go into, negt. *mi nātātā*, I go not.

1 pers. pl., *meñ nāta*, we enter, negt. *meñ nātātā*, we go not inside.

1 pers. passive, *mido natāma*, I am getting inside, negt. *mi natāka*.

„ pl., *be natāma*, they are getting in, negt. *be natāka*.

Aorist 3 pers. pl., *be nañima to joñfutu*, they were got into the tower.

Or 3 pers. singl., *a yaha*, he goes away, passive *o yahāma*, he is going.

3 pers. pl., *be yaha*, they go away, passive *be yahāma*, they are going.

Or 1 pers. singl., *mido hauta*, I meet, passive *mi hautāma*, I am met.

1 pers. pl., *meñ hauta*, we meet, passive *meñ hautāma*, we are meeting together.

Or 1 pers., *mi rēna*, I care, neg. *mi rēnata*, passive *mi renāma*, I am provided, neg. *mi renāka*, I am not provided.

2 pers., *añ reña*, thou, *añ rēnata*, passive *añ renāma*, thou art, neg. *añ renāka*.

3 pers., *o rēna*, he cares, *o rēnata*, passive *o renāma*, he is, *o renāka*, he is not provided.

§. 57. We now introduce the infinitive of the present tense of verbs ending in *a*.

The termination of the infinitive present is either *ude* or *ade*; besides this there exists a causative term for infinitives of all conjugations with *gol*. All these terminations are given to the stem of the verbs. The ending *ude* occurs if the infinitive depends from a finite verb and serves as complement to it, as: *mi wona fēhude*, I am going to fire; of *mi fēlu*, I fire, root *fēl*; or *mi fala yahde*, I must go. The same form exists also as an abstract noun, and is used with the poss. pron., as: *jābrude-am*, my answering, my consent; this form serves also as a compound in association with *mi wona*, I am, and becomes a separate mood which we call the compound infinitive mood, and to which we shall refer later. The form ending with *ade* has the force of a transitive verb and is construed with an object either pronoun or noun; *meñ ara torāde ma barki*, we come to ask thee a favour; or *meñ rentiri jokitāde-be*, we are prepared to keep them alive by feeding. The Fulde do not strictly keep to these rules and they can occur promiscuously. The ending *gol*, as: *wargol*, *argol*, *hajugol*, and *fēhugol*, *lanjagol*, *wi-ugol* and others is very frequent, and occurs when a particular stress is laid by the speaker on what he means to relate or declare, as: *Seiñu Tijāni walfi deftere oininnde kāfa nellādo fi tajugol dande malkisādo*, Sheika Tijani composed a book, he called it "the sword of the prophet to cut off the necks of the obstinate;" *bāwa be gēri fi sobugol tatu e fi hutigol bafangal be ronki*, after they had tried to cut through the wall and to open the gate they gave up; *to gedal Alfāu Omaru ari fi lanjagol ade mako*, the son of Alf Omar came to make inquiry after his people. With the exception of those verbs, the stem of which ends with *r* or *h*, the termination of the causative infinitive, *gol*, is joined to the full form of the infinitive present; and is in the place of the usual ending *de*.

It is necessary to direct attention to the fact that of the verbs ending in *a*, those whose roots end with *m*, *ll*, *r* or *h* form the simple

infinitive with *de* joined to the root, and the causative likewise is joined to the root only, as : of *wara*, root *war* ; infinitive *warde*, and causative, *wargol* ; of *mi ara*, I come, root *ar*, the infinitive *arde* or *argol* ; of *yaha*, I go, the root *yah*, the infinitive *yāhde* and *yāhgol* ; from *bāri*, I lean by, root *bar*, infinitive *barde* or *bargol*, etc. These three forms of infinitives are best described as : simple, construct, and causative infinitives. Before introducing for the sake of clearness more infinitive forms, it is convenient to remark at once that a number of verbs ending in *e* form the infinitive like those ending in *a*, when their signification is purely active or transitive, as : *mi bede*, I add, root *bed*, infinitive *bedude*, *bedāde*, *bedugol*. The aorist present which is very frequent, ends in *i*, and has only two infinitive forms, *ide* or *i* and *gol*.

Present tense.	The root.	Simple infinitive.	Construct.	Causative.
<i>mi arā</i> , I come	<i>ar</i>	<i>arde</i>	<i>arāde</i>	<i>argol</i> .
<i>mi yaha</i> , I go	<i>yah</i>	<i>yāhde</i>	<i>yahāde</i>	<i>yāhgol</i> .
<i>mi bara</i> , I lean	<i>bar</i>	<i>barde</i>	<i>barādel</i>	<i>bargol</i> .
<i>mi nella</i> , I send	<i>nell</i>	<i>nellude</i>	<i>nellāde</i>	<i>nellgol</i> .
<i>mi hāla</i> , I speak	<i>hal</i>	<i>hālude</i>	<i>halāde</i>	<i>halugol</i> .
<i>mi fida</i> , I hit	<i>fid</i>	<i>fidude</i>	<i>fidāde</i>	<i>fidugol</i> .
<i>mi wada</i> , I do	<i>wad</i>	<i>wadude</i>	<i>wadāde</i>	<i>wadugol</i> .
<i>mi nyāma</i> , I eat	<i>nyam</i>	<i>nyamude</i>	<i>nyamāde</i>	<i>nyāmugol</i> .
<i>mi dumba</i> , I chain	<i>dumb</i>	<i>dumbude</i>	<i>dumbāde</i>	<i>dumbugol</i> .
<i>mi yōwa</i> , I hang up	<i>yōw</i>	<i>yōwude</i>	<i>yowāde</i>	<i>yowugol</i> .
<i>mi habba</i> , I bind	<i>habb</i>	<i>habbude</i>	<i>habbāde</i>	<i>habbugol</i> .
<i>mi feje</i> , I fall	<i>fej</i>	<i>fejude</i>	<i>fejāde</i>	<i>fejugol</i> .
<i>mi fōle</i> , I conquer	<i>fol</i>	<i>fōlude</i>	<i>folāde</i>	<i>fōlugol</i> .

If the infinitive is used negatively it must be expressed by the finite verb from which the infinitive depends, because the infinitive is a noun and incapable of any inflection, as : *Al Haji wi ri pingāje-on wonā fēlude si wonā Allah yādi*, Al Haji said, your guns do not give fire unless God allows. If the negation is intimately connected with the infinitive and the correctness of the sentence would not allow to negative the previous verb, the Fulde use the negative particle *ala*, not, as : *bāwa lanni saurude be himu be wī-u ālu habde*, after they finished deliberating they get up, they say not to go to war, i.e.,

they do not mean to go to war. At the close of this paragraph we express the conviction that with the exception of the forms of the medium of which we shall treat in the 60th §, the Fulde never use passive infinitives.

§. 58. The participle.

We treat here exclusively of the participle of the present tense of the verbs ending in *a*. The participium praesentis is distinguished by the termination *udo*, which is invariably fixed to the root of verbs, as: of *mi fēlu*, I fire, the stem *fēl*, the partic. present *fēludo*, firing; of *mi naŋga*, I take, the root *naŋg*, the partic. *naŋgudo*; of *mi jaŋga*, I read, the stem *jaŋg*, the partic. *jaŋgudo*, reading, a reader. If the stem of a verb ends in one of these letters, *m*, *ll*, *h*, *r*, the participle form is shorter, the *u* is dropped, and the ending *do* joins the stem. Comp. the forms of the infinitive with regard to this same point in the previous paragraph, 57, as: from *mido yaha*, I go, the root is *yah*, the partic. *yāhdo*, one who goes; of *ara*, the stem is *ar*, the partic. *ardo*, a comer, coming; of *wara*, the stem is *war*, the partic. *wardo*; of *hulla*, I fear, the stem is *hull*, the partic. *hulldo*; of *mi nyama*, I eat, the stem is *nyam*, the partic. *nyamdo*. Of intransitive verbs the partic. present has the meaning of an adjective, as: *mi moto*, I am good, partic. *motudo*, a liberal man; *mi saŋu*, I am strong, partic. present *saŋudo*, brave, valiant man.

Remarks. The term *do* is often found to be fixed to the stems of various endings; if so the word has merged from a partic. praesentis into a nomen, viz.: from *mi lamu*, I reign, is the partic. present, *lamudo*, he who reigns, but *lamdo* is, a king; or from *o bonna*, he spoiled, the partic. present *bonnudo*, one who destroys or spoils (a town), but *bondo* is, a bad man; from *wāwa*, he is able, partic. present *wāwudo*, one who is overcoming, but *waudo* is, powerful, mighty. The pl. endings for personal nouns is *be*, as: *fēlube*, shooting men; *naŋgube*, taking people; *jaŋgube*, readers; *arbe*, those who come; *yāhbe*, those who go; *motube*, liberal people; *saŋube*, the brave, warriors, or *wāwube*, those who overpower, conquer.

(2). The passive participle occurs with all active verbs and is distinguished by the term *ādo* and *āmo*. If the verb is transitive the signification of this partic. is purely passive; but intransitive

and subjective verbs adopt the passive form as well, and in this case it has reference to time and must be rendered as a participium perfecti; the termination is given to the root of the verb, viz.: from *mido borra*, I root up, stem *borr*, partic. passive *borrādo*; from *mi dumbu*, I chain, stem *dumb*, partic. passive *dumbādo*; from *mi yōwa*, I hang up, stem *yōw*, partic. passive *yowāmo*; from *mi wara*, I kill, stem *war*, partic. passive *warāmo*; from *mi fidda*, I hit, stem *fidd*, partic. passive *fiddāmo*; from *mido lōta*, I am washing, stem *lōt*, partic. passive *lōtāmo*; from *habba*, I bind, stem *habb*, partic. passive *habbādo*; *mi dalla*, I liberate, stem *dall*, partic. passive *dallādo*; from *mido wona*, I am present, stem *won*, partic. passive *wonādo*, one who has been; from *mi yīu*, I see, stem *yī*, partic. passive *yīāmo*; from *mi nana*, I hear, stem *nan*, partic. passive *nanādo*; from *mi yaha*, I go, partic. perf. *yahādo*, one who has gone; and from *mi ara*, I come, stem *ar*, partic. perf. *arādo*, one who has come; from *mido dilla*, I return, stem *dill*, partic. perf. *dillādo*, one who has returned; *mido himu*, I get up, partic. perf. *himādo*, one who has got up; *mi jōda*, I sit down, stem *jōd*, partic. perf. *jodādo*, one who has sat down.

The pl. of these personal participles is formed analogously to that of the partic. active of the present tense. The ending *do* becomes *be*, as: *borrado*, deprived, dismissed of office, is in pl. *borrābe*; *dumbādo*, chained, in pl. *dumbābe*; *warādo*, killed, pl. *warābe*; *fiddādo*, shot, pl. *fiddābe*; *yīādo*, seen, pl. *yīābe*; *yahādo*, gone, pl. *yahābe*; *arādo*, who is come, pl. *arābe*; *dillādo*, pl. *dillābe*, people who have gone away, went home; *wonādo*, pl. *wonābe*, persons present. Here it is necessary to remark that a certain class of verbs with subjective or intransitive meaning, obtain a passive force even in the form of the partic. of the active present, and there is no need to resort to the passive form, viz.: *o halka* or *halku*, he perishes, (German *erkrankt*), partic. present *halkudo*, perished (German *umgekommen*); thus from *ofussa*, it breaks and it is broken; *fussudo*, a broken one, as: *piñgāje fussude*, broken guns; or *duñ yōri*, this is withered, dried up = *yōrudo*, dried up, withered, as: *hudōji yōrudī*, withered grass fields, and from *dabongol*, pl. *dabōji*, rivers; *dabōji yōrudī*, dried up river beds (German *ausgetrocknete Flüsse*); also from *ulku*, it is split, cracked, partic. present *ulkudo*, broken,

ruined, and *rēwa*, it is finished, passed over; *rēcudo*, finished, done. The proper place for the introduction of neutral and passive participles in the active form will be in the tables of the classified participles in dependence from nouns of impersonal and material character, which will be found at the end of this chapter.

No. 3. The participium officii term, *ōwo*.

§. 59. This termination possesses no passive form, it is invariably given to the *stem* of verbs; the general idea which it conveys is: peculiar *properties* or *qualification* of the subject to which it refers; besides that it refers to *continuation*, *frequency* or *habit* of action, and thus it comes that most nouns of this description signify *personal occupations* or *trades*, as: from *o doka*, he runs, the participium officii *dokōwo*, one who is in the habit of running away, i.e. a coward. Applied to impersonal beings it means smart or swift, viz.: *pufu dukōwo*, a swift horse, a runner. Another instance indicating *turn of character* or *habit* is: *Jemtōwo*, bashful, from *mido Jemte*, I am timid, bashful; thus: *wōwo*, the sayer, a prophet from the authority of proclaiming on frequent occasions the word and will of God, and *senōwo*, adulterous, one who is given to and in the habit of this sin; from *mido sena*, I commit adultery; also *honnōwo*, warlike, from *mido honma*, I go to war, referring to a characteristic tendency and inclination to fight: and from the verb *mido fēnya*, I tell lies; *fēnyōwo*, a reporter, liar, from the characteristic propensity to this vice. In the line of *continuation* and *frequency* we might give a long catalogue of these participle nouns, but a few more examples will suffice to close this paragraph, as:

- demnōwo*, a husbandman, from *mido demma*, I am farming.
- fembōwo*, a barber, from *mi fambo*, I shave.
- huwōwo*, a labourer, from *mi hūwu*, I work.
- yuhōwo*, a journeyman trader, from *mi yaha*, I go about.
- mahōwo*, a builder, from *mido maha*, I make a wall.
- haujōwo*, a boatman, from *mi haujo*, I row a canoe.
- piōwo*, a drummer, musician, from *mi pūu*, I strike, play a musical instrument.

We present now a table showing more clearly the various formations of the participles active and passive, for the present and for

the past of the first and radical conjugation. After what has been said of their form and meaning, the participle forms of the remaining conjugations will require but short and simple quotations.

The present tense.	The stem.	Participium praesentis	Partc. passive.	Partc. officii.
<i>mi wīa</i> , I say	<i>wi</i>	<i>wīudo</i>	<i>wīādo</i>	<i>wīōwo</i> , author, prophet.
<i>mi fēlu</i> , I fire off	<i>fēl</i>	<i>fēludo</i>	<i>fēlādo</i>	<i>fēlōwo</i> , sharp- shooter.
<i>mi yimma</i> , I sing	<i>yimm</i>	<i>yimmudo</i>	<i>yimmādo</i>	<i>yimmōwo</i> , singer.
<i>mi fīje</i> , I play	<i>fīj</i>	<i>fījudo</i>	<i>fījādo</i>	<i>fījōwo</i> , musician.
<i>mi āma</i> , I dance	<i>am</i>	<i>āmudo</i>		<i>amōwo</i> , dancer.
<i>mi nyōa</i> , I seam	<i>nyō</i>	<i>nyōudo</i>	<i>nyōādo</i>	<i>nyōōwo</i> , seamster
<i>mi fembo</i> , I shave	<i>femb</i>	<i>fembudo</i>	<i>fembādo</i>	<i>fembōwo</i> , barber.
<i>mi wara</i> , I murder	<i>war</i>	<i>wardo</i>	<i>warādo</i>	<i>warōwo</i> , murderer
<i>mi rēna</i> , I take care	<i>rēn</i>	<i>rēnudo</i>	<i>renādo</i>	<i>renōwo</i> , keeper.
<i>mi motto</i> , I twine	<i>mott</i>	<i>mottudo</i>	<i>mottādo</i>	<i>mottōwo</i> , twister.
<i>mi yaha</i> , I go about	<i>yah</i>	<i>yahdo</i>	<i>yahādo</i>	<i>yahōwo</i> , trader.

The pl. drops the final *wo* for the affix *be*, as: *amōbe*, *renōbe*.

Remarks. That this form occurs with each of the other conjugations cannot be asserted from our experience, but so much is certain that it occurs in those forms which describe an active transitive character of the verb, as we shall have soon occasion to prove from the II. or intensive conjugation, and from the III. or relative form which possesses by far more active and transitive verbs than subjective ones. It may for the present occasion suffice to quote two examples of the partic. officii. From *ohaujoto*, he rows, 3 pers. present, II. conjugation of this intransitive form comes *haujotōwo*, an oarsman; from *obarkini*, he blesses, 3 pers. present of the III. relative form comes *barkinōwo*, He who blesses supremely, as: *Allah*, God; lastly, *yibinōwo*, mother of many children, a fruitful mother, from 3 pers. present, of the III. or Relative conjugation, viz., *o yibini*, she has borne.

With regard to qualification and property of character, we will give two more interesting examples of this participle noun; the first is taken from Luke 1, 31, where the name of Jesus, Grk. Ἰησοῦς, is

rendered from the Arabic text of ^{يسوع} by *memōwo*, helper, Saviour, from *mido mema*, I help, save. The other passage is from Luke 2, 11, where the Greek word σωτηρ has been rendered by the Pulo interpretation from the Arabic ^{مخلص} with *labinōwo*, a redeemer, from *mido labini*, I make clean, redeem a captive with a ransom; also I exculpate, the form is the III. Relative conjugation, by which intransitive verbs become transitive by the affirmative *ni* given to the simple stem of *mido labi*, I am pure, clean, go out free.

§. 60. Of verbs ending in *o* or *u*.

We return to treat of the present tense of the first radical conjugation which brings us to the verbs ending in *o* or *u*. Not many active transitive verbs do end in *o* in the present tense, but a good number of verbs that refer to a mental process, to the exercise of the senses end with *o* or *u*. Again we find that verbs which concentrate or retain the result of their energy for the subject that governs them and from which they depend, terminate by preference with *o*. Thus it comes that among intransitive, subjective and relative verbs we find many to end with *o*. Comp. §. 55, No. 2 and 3. At the same time we have to state it as a fact that the vowels *a* and *o* appear alternatively at the end of one and the same verb, i.e., we find *mi nana* and *mi nano*, *mi dara* and *mi daro*, *mi yaha* and *mi yahu*, *mi tōra* and *mi tōro*, *mi āma* and *mi āmo*. The inflection of these verbs does not deviate much from that of the verbs in *a*, as will be seen by the following examples. The remark must be made that the constructive infinitive ending *āda*, is not applicable to purely subjective or intransitive verbs. The infinitive noun ending either in *ude* or *ode*, exist with all verbs of this class. The active partic. ends in *ūdo* or *ōdo*, the second partic. in *ādo*, qualifies these verbs in the same way as it does those that end in *a*; if the verb be purely active and transitive the meaning becomes passive, if the verb be subjective, intransitive, or akin to such a signification, the ending *ādo* represents the participium perfecti. The negative present is *ā* or *ta*, the passive if admissible is in the positive, *āma*, in the negative, *āka*.

An example of transitive verbs, viz. :

Of *mi hirsu*, I sacrifice, kill a beast, or cattle.

Positive.	Negative.
1 pers. singl. <i>miñ hirsu</i> , I sacrifice	1 pers. pl. <i>miñ hirsata</i> .
2 " <i>rañ hirsu</i> , thou	2 " <i>ron hirsata</i> .
3 " <i>o hirsu</i> , he	3 " <i>o hirsata</i> .

Or of *mi fido*, I hit, shoot an arrow.

Passive present positive.	Passive present negative.
1 pers. singl. <i>min fidūma</i> , I am shot	1 pers. pl. <i>meñ fidāka</i> .
2 " <i>rañ fidāma</i> , thou	2 " <i>ron fidāka</i> .
3 " <i>o fidāma</i> , he is shot	3 " <i>be fidāka</i> .
Partc. acting <i>hirsudo</i> , partc. passive <i>hirsādo</i> , pl. <i>hirsube</i> , pl. pass. <i>hirsābe</i> .	

Inf. noun *hirsude*, constructive inf. *hirsāde*.

Or partc. active *fidudo*, partc. passive *fidādo*, pl. *fidube*, pl. pass. *fidābe*.

Inf. noun *fidude*, construct. inf. *fidāde*.

We give now a few examples of intransitive or subjective verbs.

1 pers. singl. <i>miñ yaudo</i> , I have pain.
2 " <i>rañ yaudo</i> , thou
3 " <i>o yaudo</i> , he
Or 3 " <i>o fēlu</i> , he shoots.
3 pers. pl. <i>be fēlu</i> , they shoot.
1 pers. pl. neg. <i>meñ yaudata</i> , we feel no pain.
2 " <i>ron yaudata</i> , you "
3 " <i>be yaudata</i> , they "
1 " <i>meñ fēlata</i> , we shoot not.
3 " <i>be fēlata</i> , they shoot not.

Inf. noun *yaudude*, partc. active *yaududo*, pl. *yauduhe*.

" *fēlude* " *fēludo* pl. *fēlube*, pass. partc. singl. *fēlāmo*, shot.

Or 1 pers. singl. <i>miñ wēlo</i> , I am hungry	1 pers. pl. neg. <i>meñ wēlata</i> .
2 " <i>rañ wēlo</i> , thou art	2 " <i>ron wēlata</i> .
3 " <i>o wēlo</i> , he is	3 " <i>be wēlata</i> .

Or inf. *wēlode*, partc. *wēlodo*, pl. *wēlōbe*.

Or of *mi fudo*, I begin Negative *meñ fudata*, we begin not.

1 pers. pl. *meñ fudo*, we begin „ *on fudata*, you

2 „ *on fudo*, you „ *be fudata*, they

3 „ *be fudo*, they

Inf. noun *fudode*, partic. *fudodo*, passive partic. *fudado*.

Or of *mi tōro*, I pray, ask.

1 pers. singl. *mi tōro*, I pray 1 pers. pl. neg. *meñ tōrata*, we pray not.

2 „ *an tōro*, thou 2 „ *on tōrata*, you

3 „ *o tōro*, he 3 „ *be tōrata*, they

Inf. noun *tōrode*, construct. inf. *torāde*.

Ex. gr. *tōrode-am*, my praying 1 pers. pl. *torōde-amme*, our.

torōde-ma, thy

torōde-mako, his 3 „ *torōde-mabbe*, their

Inf. constructive *torāde*,—to ask a person.

Ex. gr. *meñ ari torade-ma barki*, we come to ask a favour of thee.

Partc. active *torōdo*, pl. *torōbe*; partic. passive *torādo*, pl. *torābe*.

We also refer to the causative infinitive ending in *gol*, as: *fēlugol*, shooting; *tōrogol*, praying; *hirsugol*, sacrificing; this infinitive of which we spoke in §. 57, refers also to opportunity besides importance; it is used in fact as the previous infinitives terminating in *ude* and *ade*, in the form of a noun, and it preserves a verbal and transitive character, as: *o jōdi sējugol*, he sat down to have breakfast, and *o jōdi nyūmugol*, he sat down that he might eat; or as noun: *si be hebbi fusigol-mabbe be fusai-be kisan*, if they find a way to break them they shall break them at once; *fusigol* is infinitive noun in the aorist and *mabbe* poss. pron. 3 pers. pl., lit., their possibility of being broken. Or as causative inf. of the aorist with reference to the past: *tō weiligol-mako*, at his returning, i.e., when he had returned; or *tō yeltigol-mako o tawi puju mako ħabima*, at his coming back, when he came back, he found his horse saddled; or *renōwo sūtu-margāji undāli yeltigol Alfu Othmāna*, the keeper of the arsenal knew not the reasons of, or why, *Alfu Othmān* had returned.

Before we finish this paragraph, by the introduction of a small number of verbs ending in *o*, we give one more example of a subjective verb, viz., *mi lado*, I am here or there.

Positive prst. 1 pers. singl. *miñ lādo* Neg. 1 pers. pl. *miñ lādata*.

„ 2 „ *an lādo* „ 2 „ *an iādutu*.

„ 3 pl. *beñ lādo* „ 3 „ *beñ lādutu*.

Inf. noun *lādude* and *lādode*, being or to be, construct. inf. *lādāde*,
c. poss. pron. *lādāde-amme*, our being.

As : *mi fāla lādude to sūtu-māda*, I want to be at thy house.

Participium *lādudo*, being on the spot, pl. *lādube*.

We close now this paragraph of the verbs in *o*, by giving a small summary of these verbs in succession, and the vocabulary to the texts will contain a number of these verbs as well; where both terminations *a* and *o* occur they will be given in juxta position, as :

mi yahu and *mi yaha*, I go away.

mi fido and *mi fida*, I hit, throw with an arrow or a bullet.

mi doptu, I conduct

mi hegu, I remove.

mi wōlo, I feel hungry

mi wado, I happen to be—

mi wello, I am happy, I rejoice

mi mēdo, I remain.

mi hitto, I bear in patience

mi oku, I give.

mi munyu, I am patient

mi fembo, I shave.

mi sūmo, I fast, Arb. صام

mi hirsu & hirsu, I kill cattle,
I sacrifice.

mi summo, I am tired

mi fēlu, I fire a gun, shoot.

mi teffu, I owe a debt

mi jambo & jamba, I caluminate.

mi ūwo, I swim

mi dārro & dārro, I stand.

mi hido, I descend

dāru & dāra, I look.

mi irfu, I get warm at a fire

mi tallo, I roll myself.

mido mījo, I reflect, go into myself

mi hūwu, I labour.

mido gundo, I believe

mi himo, I get up, rise.

midi yūu, I see

mi jōdo and jōda, I sit down.

mido wūu, I say

mi yaudu, I feel pain.

mido halku, I perish

mi gēro & gēru, I try, attempt.

mido āmo & āma, I dance

mido lādo, I am present.

The same termination exists for the distinction of colour and for the description of the qualities of impersonal and inanimate objects, as : *duñ* or *kodun hido*, this is old ; *duñ kesso*, this young, new ; *kodun ulku*, this is cracked ; *hidun yāju*, this is broad ; *puju lummo*, the horse is

espering; *duñ moto*, this is good; and *nodun-ōlu*, this is blue; *kodun bonnu*, that is bad. In this point it is difficult to distinguish the verb from an adjective. Comp. §. 40, 41 of the adjective.

We proceed to offer a few remarks about verbs ending in *i*.

§. 61. It occurs often that a present tense ends in *i* whilst this is the proper ending of the aorist or praeterit, but it must be taken into consideration that with illiterate nations and with an unwritten language, these two tenses are easily blended, and the past tense used in the place of the present. This remark refers only to the positive present ending in *i*, in all other respects the forms of negative, infinitive, participle and passive remain true to the inflection of the present in *a*, as :

Of *mido nanni*, I hear, and *mido hulli*, I fear.

1 pers. singl. *mido nanni*, I hear Neg. *meñ hullata*, we fear not.

2 „ „ *vañ nanni*, thou „ „ *von hullata*, you fear not.

3 „ „ *o nanni*, he „ „ *beñ hullata*, they fear not.

Inf. noun *nannude*, partic. *nannudo*, pl. *nannube*.

Inf. constructive *nannāde*, partic. passive *nannādo*, pl. *nannābe*.

Inf. noun *hullude*, also *hullde*, partic. active *hulludo*, pl. *hullube*, also *hulldo*, pl. *hullbe*.

Or *mi habbi*, I bind.

1 pers. singl. *mido habbi*, I bind Neg. 1 pers. singl. *mi habbata*.

3 pers. passive *o habbāma* Neg. *o habbāka* Inf. noun *habbude*.

Inf. construct *habbāde*, partic. *habbudo*, partic. passive *habbādo*.

§. 62. Those active and transitive verbs that end in the present tense in *e*, form the smallest part of the language, whilst this same termination for verbs of intransitive or subjective meaning preponderates. With the exception of the medium upon which we shall enter in a later paragraph, the inflection of the forms keeps alike to those of the present tense already given, as :

Of *mido feje*, I fell a tree, and *mido pīe*, I beat a drum.

1 pers. *mi feje*, neg. *mi fejata*, pass. *fejāma*, neg. *fejāka*.

3 pers. *o pīe*, neg. *o piāta*, pass. *o piāma*, neg. *o piāka*.

Inf noun *fejude*, const. *fejāde*, partic. *fejudo*, pass. *fejūdo*.

„ *piūde* „ *piāde* „ *piūdo* „ *piādo*.

We give here a series of verbs ending in *e* of the present tense.

- mido sēse*, I keep silence.
 „ *bede*, I add.
 „ *fīe*, I joke, play.
 „ *bire*, I draw blood.
 „ *pīe*, I beat a musical instrument.
mido taĵe, I cut, divide.
 „ *feĵe*, I fell a tree.
inno wāle, it flies up (i.e., volatile).
mi tēte, I take.
mi ĵaute wāro-am, I trim my beard.
o teffe, he is indebted.
o inne and *o wīe*, he is named or called.
o sōte, he is sold.
o bīlts, he saddles a horse.
o semts, he is bashful.
o omme, he dances.

By the near relationship of the vowels *e* and *i*, several of these verbs appear ending in *i* as well, as: *obedi*, he adds; of *fīi*, he jokes; or *o taĵi*, *o feĵi*, *o wīi* and *o soti*, etc.

§. 63. The aorist (indefinite past).

We proceed now to treat of the past tenses which we call the aorist and the plusquam perfect or past praeterit. Different vowels have distinguished the verbs of the present tense as we have seen in the foregoing paragraph. This distinction is done away with in the remaining tenses which the verb possesses. Besides the praeterits (aorist and plusquam perfect) there is a future and an imperative, and also a Jussive or Cohortative; the latter is merely a reintroduction of the present with the prefix partic. *yō*. All these aforesaid tenses adhere strictly to *one acknowledged* standard of inflection in the persons of the positive. The aorist is of all the tenses, that which the natives use most frequently and with apparent predilection. This tense is extensively used as a praeterit of indefinite bearing; in fact the aorist must be called the *modus historicus* of the *Fulde*! At the same time exactitude demands the admission that the force

of convenience has induced the natives to substitute the aorist for the present tense and sometimes even for the future. A few examples of the manifold use of this tense will suffice at the close of this paragraph, whilst texts and vocabulary will give ample proof of this assertion. From the forms of the present tense the observation must have been duly made that this language possesses neither inflection of persons, nor of gender, nor of numbers, and we shall henceforth on these grounds confine ourselves to the introduction of a few verbs and persons as sufficient for the examples required. The inflections of the aorist are the following. In the positive case the stem of the verb receives *i*; this is changed in the negative case into the affix *āli*, contr. often into *āi*. Comp. Dr. Barth, II. Vol., p. 121 *b*, *a*. The passive gives the affix *īma* to the stem; in the negative case *āka*; here is coincidence with the passive present neg., owing to the feeble development of passive forms; the context must decide. The inf. noun is one only, *i* or *ido*; the partic. active *īdo*, the passive *ādo*.

	Active.		Passive.
	Positive.	Negative.	Positive.
1 pers. s.	<i>mido yidi</i> , I loved	<i>ni yidāli-ā</i>	<i>min yidīma</i> , I was loved, neg. <i>min yidāka</i> .
2 „	<i>ʔaṇ yidi</i> , thou „	<i>ʔaṇ yidāli-ā</i>	<i>ʔaṇ yidīma</i> , thou wast l'v'd neg. <i>ʔaṇ yidāka</i> .
3 „	<i>o yidi</i> he „	<i>oyidāli</i> or <i>yidāi</i>	<i>o yidīma</i> , he was loved, neg. <i>o yidāka</i> .
1 pers. pl.	<i>meṇ yiri</i> , we saw	<i>meṇ yiāli-āi</i>	<i>meṇ yiri-ma</i> , we were seen neg. <i>meṇ yiri-āka</i> .
2 „	<i>ʔaṇ yiri</i> , you	<i>ʔaṇ yiāli</i>	<i>ʔaṇ yiri-ma</i> , you were seen neg. <i>ʔaṇ yiri-āka</i> .
3 „	<i>beṇ yiri</i> , they	<i>beṇ yiāli</i>	<i>beṇ yiri-ma</i> , they were seen neg. <i>beṇ yiri-āka</i> .

Inf. noun *yidi* or (*yidide*), partic. *yidido*, pass. *yidādo*, the prst. partic. pl. *yidibe*, pass. *yidābe*.

Or of *mi wi-i*, I said; of the prst. *mi wi-iu*, I say; neg. *min wiāli*.

Inf. noun *wiri* & *wiride*, partic. *wirido*, pass. *wirādo*, pl. *wiribe*, pass. *wirābe*.

Or of *mi nyapi*, I covered, and *owari*, he killed.

1 pers. s. *mi nyapi*, I covr'd *mi nyapāli* *mi nyapīma*, I was covered,
neg. *mi nyapaka*.

2 pers. pl. *on nyapi*, you *on nyapāli* *on nyapīma*, you were cov'd
neg. *on nyapaka*.

Inf. noun *nyapi*, to have covered, partic. *nyapido*, pass. *nyapādo*,
partic. pl. *nyapibe*, pass. pl. *nyapābe*.

3 pers. s. *o wari*, he killed *o warāli* *o warīma*, he was killed,
neg. *o warāka*.

3 pers. pl. *ben wari*, they *ben warāli* *ben warīma*, they were kill'd
neg. *ben warāka*.

Inf. noun *wari*, to have killed and to kill.

Partic. active *warido*, pass. *warādo*, pl. *waribe* and *warābe*.

We must state that the Fulde can afford to use the active form of the verb in a subjective and nearly passive meaning without altering the form of inflection ; such verbs however are not frequent, as :

mido fussa, I break, and *o fussa*, it is broken.

Aorist *o fussi*, he broke, and *o fussi*, it was broken.

Inf. prst. *fussude* and *fussade*, to break and being broken.

Inf. aorist *fussi*, to have broken and to have been broken.

Partic. prst. *fussudo*, one that breaks and one that is broken.

Partic. aorist, *fussido*, who has broken and who was broken.

A single sentence may suffice to prove the passive use of the active form of the verb. *Bāwa pingāji amma woni fusiḍi ko dūdi e fēlugol jihādi Šūiku Al Haji'oki-men kadi wonde*. After many of our guns got broken in the Holy war, Sheikh Hajji gave us other ones again.

We introduce now a few examples of the use of the aorist.

§. 64. The use of the aorist in phraseology will be seen in the following examples :

For the present ; *mi yādi-māda wona bernde-am*, I love thee as my own heart ; *owi-i to jonḡallede ko sabu bandararal yenir'dān-mi ? oḡābi ko an kuwi-nyal*. *Be sobbintiri, yimbe habbi be fabi be yenintiri*, he said to the keeper of the garden : on account of the casado you

curse me? he replied: have you planted it (the casado)? They cut one another, they fight, they run, they curse each other. And again after the news of this quarrel reached Hamd Allah, they declared war against Alfa Omar; and here the aorist stands in graphic style for the present; *o kimi o ari landāde-be ko wadi to Hamd Allah: be jāburi-mo haure, be warī-mo be naŋgi beŋguŋgu*, he rose, he came to ask them what happened to them at Handallah; but instead of reasoning with him, they declare war against him, they kill him, they take his people captive; also *miŋ lamdi jam tokoro ʾam*, how do you do, my friend?

For the future, *Timba wiri: yo be warī-mo e Janfa si owarīma o nati galle-mako olami sūre-mako*, Timba said: they must kill him secretly; when he (the Sheikh) is dead, he, Gimba, will go into his palace and he will govern his town. Again, *Timba wiri, si be memin tatu edrende ohubani-be yite*, Timba said: if they get near the wall (*memin* for *memini*) he will make up fires for them. And, *Jerno Baila wiri-be, ko burani-meŋ yo meŋ wadi Alfa Othmāna doidoi hā meŋ yelti e mako e jam*, Jerno Baila said: it will be better for us to deal gently with Alfa Othman until we shall get away from him in peace; *ko doŋ woni nūbirde-mo-ʾa*, there shall be your abode.

For the past a single sentence will do as the texts present numerous instances. *Ko e ndiri dūbi woni o darni dina Fūta olāmi dūbi didi o mūi*, in those years it was when the Sheikh established Islam in Fūta; he then reigned two years and died.

For the conjunctive prst. *yo be fidi-mo e Janfa yo be warī-mo kisaŋ*, they must fire at him covertly, they must kill him at once.

For the past conditional, *si mi andi-duŋ mi jābāli-be*, had I known that I would not have allowed them; *Al imāmi Ibrahim māki e maube Fūta no be jābāli haurende*, Al Ibrahim said together with the chiefs of Fūta they would have no war.

§. 65. The Plusquam-perfect.

The Fulde possesses a plusquam-perfect or praeterit past; this tense is not strictly defined as a plusquam-perfect since there are occasions where its temporal definition is more a perfect or even an imperfect. The inflection is as follows, and it will be evident at

once that it follows the aorist as closely as possible. The affix *ino* is given to the root of the verb in the positive case, whilst the negative form ends in *āno*. The passive joins *inōma*, and the negative passive form *anōko* to the stem. We give now some examples of the inflection of the plusquam perfect.

Active.		Passive.	
Positive.		Negative.	Positive. Negative.
1 pers. s. <i>mi folino</i> , I had overcome		<i>mi fulāno</i>	<i>mi folinōma folanōko</i> .
3 pers. pl. <i>beñ folino</i> , they „		<i>beñ folāno</i>	<i>beñ folinōma folanōko</i> .
Or of <i>o walfi</i> , he has composed, aorist of <i>mi walfa</i> , I compose.			
3 pers. s. <i>o walfino</i> , he had „		<i>o walfāno</i>	<i>duñ walfinōma</i> , this had been composed. <i>duñ walfanōko</i> .
Of <i>o māia</i> , he dies.			
3 pers. s. <i>o māino</i> , he had died		Neg. <i>o maiāno</i> ,	he had not died.

We introduce now some examples : *hā o hēti Makka o tawi Šaihu Tijani māino*, when he had reached Mecca he found Sheikh Tijani had died ; or *Muhamad Legāli kanko woni Šaihu mako bāwa Šaihu Tijani māino*. *Tuma o juri kaburi nabu o yelti kadī fī timmi ko walfino*. *Muhamad Legāli* became his Sheikh after Sheikh Tijani was dead. When he had visited the grave of the prophet he commenced finishing what he had already begun. *Al Ināmi nultori alhalji Alfa Muhammed ko adorino*, The Iman sent the property of Alfa Muhammed which he had brought ; *maube Fūta to be foutino, don konnu hautif-be*, there, where the head men of Futa had taken rest the war men overtook them. And towards the end of the war history between the *Imāms* of Timbo and the kingdom of Hamd Allah is this last sentence : *iūde to jihāde futino hebi jōne ko dūbi temedere japande tati e jēdidi*, from the time the crusade began until now are 137 years.

§. 66. The future tense.

The future forms an integral part of broad importance in Fulde phraseology, and it is also interesting to see how very near this tense comes in its bearings to those forms in Hebrew and Arabic which grammarians have also styled the future or indefinite tenses. In those languages the future has, besides its ordinary meaning,

also modified or secondary ones known to the student under the names of emphasis, jussive, habit, continuation and others. A similar explanation we are obliged to reserve for the future in the present instance. It is in ordinary use a simple future bearing either on the next or on more distant futurity. Besides this primitive meaning, the natives resort to the same tense in order to give expression to various modified forms of speech, sometimes more, sometimes less intimately related to the simple future. We find this tense employed in the lack of proper forms for, 1, duration, 2, for repetition or frequency, 3, for convenience and expediency, 4, for habit and custom, 5, for the optative, 6, for the potential, 7, for the conjunctive present and imperfect, 8, for the conditional. We proceed now to describe the end inflections of the future, the final affixes which distinguish the future from other tenses are joined to the stem of the verb. The ending for the positive is *ai*, the negative *atā*; for the passive *ētē*, the negative *ātāke*. The infinitive noun is *ai*, the partic. act. *aïdo*, the passive participium is *ētēdo*.

We give now a full table of the inflections of the future, as :

Of *mi fōli*, I overpower, conquer, defeat. N.B.—In the case of the conditional and optative, as well as for all other modified meanings, the negative affix remains the same.

Active.		Passive.	
Positive.	Negative.	Positive.	Negative.
1. pers. s. <i>mido fōlai</i> , I shall defeat	<i>mi fōlata</i>	1 pers. pl. <i>mido foletē</i>	<i>mi fōlatāke</i> .
2 „ <i>ʼaṅ fōlai</i> , thou	<i>ʼaṅ fōlatā</i>	2 „ <i>ʼaṅ fōletē</i>	<i>ʼaṅ fōlatāke</i> .
3 „ <i>o fōlai</i> , he	<i>o fōlata</i>	3 „ <i>o fōletē</i>	<i>o fōlatāke</i> .
Inf. noun <i>fōlai</i> , partic. act. <i>fōlaido</i> , participium pass. <i>fōletēdo</i> .			

Remarks. Verbs of subjective and intransitive signification are in Fulde not prevented to enter the passive ; the rendering is then to be taken simply intr. or even causative, viz., from *dara* to stand ; the future pass. will be *o darete*, he will be made to stand or with impersonal turn it will come to stand, as: *lēuru dārete*, the moon will come to stand, it will be full ; or in the partic., *lēuru dare-tēndu*, the coming full moon.

Fut. *mi darai*, I shall stand, from *o dara*, he stands.

1 pers. s. *mi darai*, I shall stand, neg. *mi daratā*, pass. *mi darete*, neg. *mi daratāke*, inf. *darai*, partic. *daraido*, pass. *daretēdo*.

Or of *o warai*, he will kill, and *mi rēnai*, I shall take care.

1 pers. s. *mi rēnai*, neg. *mi rēnata*, 3 pers. pass. *o rēnete*, neg. *o rēnatāke*, inf. *rēnai*, partic. *renaido*, pl. *renaibe*, participium pass. *renetēdo*, pl. *rēnetēbe*.

3 pers. pl. *beñ warai*, they will kill, neg. *beñ warata*, pass. *beñ warete*, neg. *beñ waratāke*, inf. noun *warai*, to kill, partic. *waraido*, participium pass. *waretēdo*.

Of *mi rēwe*, I follow, obey, future *mi rēwai*, I shall obey.

1 pers. pl. *meñ rēwai*, we shall obey, neg. *meñ rēwata*; of the pass. is:

3 „ „ *beñ rēwete*, they will be obeyed, neg. *beñ rēwatāke*, partic. *rewaido*, pass. *rēwetēdo*, one who is to be obeyed. Thus the Fulde in solemn language call the Lord God *Jōmirādo Rēwetēdo*, *Dominus Reverendus*, or *Obediendus*, the Lord who is to be obeyed.

We shall now give a number of examples from which if not all at least most of the direct and subordinate applications will be comprehended in which the natives use this tense.

a, in the signification of a simple or direct future.

Al Haji wiri: o moñinai hakunde mabbe, Al Haji said: he will make peace amongst them. *Jerno Baila wiri: duñ wada-ta*, Jerno Baila said: this wo'nt do. *Si Jimba tawi na owarai-ma*, if Jimba find thee he will kill thee. *Ko gedal nulti bābamako, si oyiltai selmin-mo Jimba warai-mo*, the son sent to his father word: if he came out to salute him Jimba will kill him. *Jerno Baila wiri: mi wonti Allah mi wadatā-duñ*, the scribe Baila said: I keep to God, I cannot or shall not do that. *Kalla ko wadai-ma wada en kall*, what will do for thee does for all of us. *Jerno Baila wiri to Almami Othmān: wota wad'*; *oñibi-mo mi wadai*, Jerno Baila spoke to Alim Othman: do'nt do so; he replied *I will* do so. *Tuma Fula Jallo wiri: meñ warete e fū*, then the Fulbe of Jallo said: we shall get killed for nothing.

b, for duration or continuance.

O wiri raube hibbe wulai, he said the women were crying. *Nēne Fathima Hausa bamiri hōre o juli julde-mako o darata, o tajata o hēwata o hullata*, mother Fathima Hausa raised her head, she said

her prayer; she stopped not, she shortened not, she moved not, she feared not.

c, for the potential mood.

Be gēri mgtinai hakunde-mabbe, they tried to make peace among them. *Be yiri mauba nāti e mabbe o warai yimbe ko hēwi*, they saw an elephant going among them, he killed people shockingly. *Koni be woniri hā no wuitai*, thus they kept until the day broke. *Si be hebbi fussigol Maāsinañkōbe be fussai-be kissaṇ*, if they find it possible to break the Masina people they must break them at once.

d, for frequency and repetition.

Tuma be fēli, kurral hīngal yēnai kólkolda, whenever they gave fire the balls used to rattle on the roof.

e, for custom, habit, and expediency.

Koꝛꝛo dorai raube, he is in the habit of living with women. *Gorko oḡenai to lābol wīre jēnaido*, a man who lurks by the road is called a highwayman. *Wobe Fulde Fūta wonai yahde e raube*, some of the army of Fūta used to go with the women, or also, a part of the soldiers had to go with the women for the sake of safe guard and protection.

f, for the optative.

Mī yahai to gata sūtu, I want to go behind the house. *O sillai*, he wants to make water.

g, for the conditional.

Si o nyāmi tokeko o maiai, if he had eaten the poison he would die.

h, for the conjunctive imperfect.

Be gondi Al Haḡi wonai yahde to sāre-mabbe, they thought Al Haḡi would be coming to their town. *Alfa Othmāna wiri: mi hulli wota ko Janfa ran-adanai-la*, Alfa Othman said: I feared lest thou shouldst act deceitfully towards me.

The foregoing sentences although not containing the full use of the future, will we trust, throw some light upon the various ways in which this tense is used.

Amendment to §. 66, of the future.

With regard to the active form of the future, the Fulde appear not to be unanimous as to the acknowledged form of the best dialect,

and another form deviating in the negative from that given above is introduced here, as :

Of *wari*, to kill, inf. aorist of *mi wara*, prst. I kill.

1 pers. future *mido warai*, neg. *miñ waraita*.

3 „ *o warai*, neg. *o waraita*.

1 pers. pl. *meñ warai*, neg. *meñ waraita*.

Of *mido t̄roi*, I beg, 1 pers. prst. singl.

1 pers. future *mi t̄roi*, neg. *mi toroita*.

3 „ *o t̄roi*, neg. *o toroita*.

1 pers. pl. *meñ t̄roi*, neg. *meñ t̄roita*.

The passive forms would form thus in accordance with the above.

Of *warai*.

1 pers. singl. *mido waraita*, I shall be killed, neg. *waraitāke*.

1 pers. pl. *meñ waraita*, we shall be killed, neg. *waraitāke*.

Of *toroi*.

1 pers. singl. *mido t̄roita*, I shall be asked, neg. *t̄roitāke*.

1 pers. pl. *meñ t̄roita*, we shall be asked, neg. *t̄roitāke*.

The inf. active *warai* and *t̄roi*.

The partic. active *waraito* and *t̄roitō*.

Pass. participium *waraitēdo* and *t̄roitēdo*.

„ „ pl. *waraitēbe* and *t̄roitēbe*.

Upon these points the natives do not agree as to the correct standard in the wide spread parts of their territories.

§. 67. The imperative.

The cases in which we have become acquainted with the imperative are the transitive and intransitive forms of the verbs, and in nearly all the existing conjugations. The imperative with which we have at present to do is that of the first or radical conjugation; it occurs in the second and third persons, both singl. and pl. This tense aspires after concise and short forms of expression, as it is the case in most languages. The 2 pers. singl. is generally the shortest form as it is the simple or bare root of the verb, viz.: of *mido ara*, the stem is *ar*, and the 2 pers. imper. *ar* or *an-ar*, come; the 3 pers. uses the prefix particle *yo*, as: *yo ōar*, let him come; the 2

pers. pl. and the 3rd too bestow the vowel *e* to the root, as: *are* or *ʁn-are*, come ye, ye must come, 3 pers. pl. *be are* or *yobe are*, let them come, they must come. We have however not to overlook the particularity of the addition of a short *ũ* in the persons of the singular in this case when the root of the verb ends with a *w* or a strong consonant, viz., of *mi wada*, I do, with a soft consonant in the stem, the imper. is as follows :

- 2 pers. singl. *wadʼ*, do, or *yo ʁnʁwadʼ*.
 3 „ *yo owadʼ*, let him do.
 2 pers. pl. *wade* and *ʁn wade*, do ye.
 3 „ *be wade* and *yo be wade*, let them do.

Or from *mi hūwu*, I work ; *w* often treated as semi-vowel.

- 2 pers. singl. *huw*, work, or *huwũ*.
 3 „ *yo ohuw*, let him work, or *yo ohuwũ*.
 2 pers. pl. *hūwe* and *ʁn hūwe*, work ye.
 3 „ *yo be hūwe*, let them work.

Verbs of strong or compound consonants in their stems have mostly the euphonic *u* ; thus of *mi oku*, I give, is the imp. 2 pers. singl. *okũ*, give thou ; of *mi aʃu*, I let go, *aʃũ*, let go ; of *o wuʃa*, he is stealing, *wota wuʃu*, steal not ; but this euphonism seems often to depend on the predilection of the speaker. Thus of *mi wōpa*, I offend, the imp. is *wota wop*, offend not ; thus the double lingual *ll* contrary to expectation does not require the euphonic *ũ*, as : *hull*, fear ; and *wota hull*, fear not. The pal. *k* seems to require this vowel always, viz., *joku*, follow thou. The *e* of the plur. is, however, stationary, as : *joke-be*, follow them. Ex., as : *Alimāmi maki*, *be jabāli haurende yo hōde* ; Alimami said, they want no war, go away ! *Mōdi Ibrahima Kabba nulli e Omaru yo ʁar* ; Modi Ib. K. sent to Omar (word) come ! or, *Ibrahima Kabba wiwi* : *Alimami wonʼ wota ʁn hulle* ; Ib. K. said, Alimami stop, fear ye not.

We have now only to notify the negation of this tense. There exists a negative conjunction *wota*, meaning as much as it shall not be, it must not ; this negation always precedes the imperative, viz., of *mi yaha*, I go ; 2 pers. neg. *wota yaʁ*, of *mi wona*, I am.

2 pers. singl. *wətu ʼa-won'* and *wətu won'*, stay not.

3 „ *wətu owon'*, let him not stay.

2 pers. pl. *wətu wone*, stay ye not.

3 „ *wətu be wone*, they must not stay.

Or of *wara*, *wətu war-*, kill not.

„ *hirsə*, *wətu hirsū*, slay not, do not offer sacrifice.

These examples, together with those given above, will suffice to explain the forms of the imperative.

§. 68. The conjunctive.

The Fulde, although wanting in conditional and conjunctive forms, for which it has to substitute (the aorist or) the future, as indicated in the parag. which treat of these tenses, yet there is proof of the existence of a form for the conjunctive or jussive. This form is recognised by the conjunctive prefix *yō* preceding the present tense. The conjunctive is moreover easily distinguished from the imperative by the full verbal ending throughout; except the present tense the other tenses do not possess a conjunctive form, as :

Of *mida winda*, I write.

Of *mido doku*, I ran away.

1 p. s. *yō min winda*, I must write. 1 p. pl. *yo meñ doku*, we must run.

2 „ *yō ʼan winda*, thou must write. 2 „ *yo ʼon doku*, you „

3 „ *yō owinda*, he must write. 3 „ *yo be doku*, they „

The negative is formed like the imperative with the conjunction *wətu*. From the verbs *mi maia*, I die, and *mi fenyə*, I lie, is the conjunctive mood.

1 p. s. *wətu min maia*, I must not die. 1 p. pl. *wətu meñ fenyə*, we must not lie.

2 „ *wətu ʼan maia*, thou must not die. 2 „ *wətu ʼon fenyə*, you must not lie.

3 „ *wətu omaia*, he must not die. 3 „ *wətu beñ fenyə*, they must not lie.

The aorist representing or acting for the present tense, according to § 63, can therefore serve for the conjunctive present, and convey exactly the same meaning as that tense, viz., *Al Ima'mi Kabba nulli ɛ Almāmi Omaru yō ar' wətu ofeji Koyè*. Alimam Kabba sent

to Al Imam Omar : Come, he must not pass Koye, viz., (without having seen him).

§. 69. The compound infinitive.

In entering upon this tense we must refer to para. 57 of the infinitives, where it is said that besides the qualification of a verbal noun the infinitives retain the nature of verbs and are used as such. We mentioned the infinitives in *ude* and *āde*, and also that other form ending in *gol*. Both of these infinitives enter upon a new phase in being associated with the positive and negative forms of the subjective verb *mido wona*, I am, and *mi wonā*, I am not. In this combination these infinitives enter fully into the character of regular verbs, and there seems to be no distinct difference in the use of either. The following examples will show the existing form with sufficient clearness. The component subjective verb can either precede the infinitive noun or follow after; in most cases it has however, precedence.

Of *mido jaṅgu*, I read, as :

The present, *mi wona jaṅgude*, I am reading, I read.

„ neg. *mi wonā jaṅgude*, I do not read.

The aorist, *mi woni jaṅgude*, I did, or have read.

„ neg. *mi wonāli jaṅgude*, I did not, have not read.

The plusq. p., *mi woninō jaṅgude*, I have, or had been reading.

„ neg. *mi wonānō, jaṅgude*, I have not been reading.

To express the future the Fulde sometimes uses the ordinary infinitive noun alone, but never without the precedence of the regular verbal pronouns. The infinitives ending *gol* however, are not, to our knowledge at least, employed by preference to serve the future tense; the negation is expressed by *wonā*. Sometimes this form expresses the participial present, as :

1 pers. singl. *min jaṅgude*, I am reading, I shall read.

2 „ „ *ʋaṇ jaṅgude*, thou art reading, thou wilt read.

3 „ „ *o jaṅgude*, he will read, is reading.

1 pers. pl. with neg. *men wonā jaṅgude*, we shall not read.

2 „ „ „ *ʋon wonā jaṅgude*, you will not read.

3 „ „ „ *ben wonā jaṅgude*, they will not read.

Of *yilti*, to return, inf. *yiltigol*.

3 pers. singl. present, *yiltigol owona*, he is returning; is to return.

3 „ aorist, *yiltigol owoni*, he has returned.

3 „ plusq. perf. *yiltigol owoninō*, he had returned.

The comp. infinitive with the end *ai* never occurs for the simple future, but it stands in the lack of proper forms for various oblique relations of speech which have already been touched upon in §. 66 of the simple future, as:

Of *mido wona yahde*, I am going.

1 pers. singl. *mi wonai yahde*, I should, or would be going.

2 „ *an wonai yadhe*, thou wouldst be going.

3 „ *o wonai yadhe*, he would be going.

A few examples of the simple and of the modified phraseology of the future tense will follow here, given in the compound inf., as:

Wobe Fulbe Fūta wonai yahde e raube, some of the army of Futa used to go as a protection with the women; or, *yimbe Dingerawi gondi Al Haji wonai arde to säre-mabbe*, the people of Dingerawi supposed Al Haji would be coming to their town; *Al Haji wonai hajude säre Macca*, Al Haji was on his way to Mecca.

Ex. For the ordinary future of the compound infinitive which is in this case represented by the infinitive noun alone, viz., *Saihu landi-mo: ontotuma a-senide?* the Sheikh asked him: when will you come? *o jābi o sabi-mo, hatuma o himike oyahde e maro*; he replied, he will expect him; as soon as he had risen he would go with him; *balde tati bāwa hānde mi hē'utude ga Al Haji*, three days after to-day I shall meet Al Haji.

Remarks. With regard to the auxiliary use of the subjective verb *wona*, to be, we can refer the student to similar associations in Latin, as: *expertus sum*, or *scripturus sum*; besides this, the Arabic construes the indefinite tense with كَانَ to be, and the terminology of the Arb. indefinite is defined by this verb, both in the case of persons and that of numbers. مَقَامُ الَّذِي كَانَ الْمُهْدِي يَخَاسُ فِيهِ i.e., the place where Muhdisat. Chrestomathia Arabica, G. G. Freytag, Dr. Bonnæ ad Rhenum, 1834, page 45, 12. Also in Hebrew the partic.

takes the full force of a verb by the association of the subjective verb **הָיָה** to be; **הָיוּ מְטַהֲרִים** they purified themselves. In rendering these forms the Infinitive or partic. are taken as finite verbs, whilst the cases of the persons are provided by the auxiliar and subjective verbs with which they are associated; thus, in the case of the Fulde both case of person and number are expressed by the verb *woni*.

This mood of the comp. infinitive is in so far defective as it cannot afford imperative, participial or passive forms, but still a conjunctive seems to exist, as :

Of *o hoina*, he gives trouble, and *o fēlu*, he is shooting.

2 pers. singl. *yò an fēlude*, thou shalt fire.

3 „ *yo o fēlude*, he „

2 pers. pl. *yo an fēlude*, you must fire.

3 „ *ye be fēlude*, they „

The neg. conjunctive of *hoina*, to give trouble.

1 pers. pl. *wota meñ hoinude*, we must not give trouble.

2 „ *wota an hoinude*, you „ „

3 „ *wota beñ hoinude*, they „ „

These forms being related to the simple future do not require the auxiliar verb *wona*, to be.

The infinitive also exists connected with the negative verb *wonā*, as :

hoinude, giving trouble. Neg. *wonā hoinude*, not to give trouble.

The infinitive, giving up its personal pron. may in this case represent the *imperative*, although used in a somewhat loose or indefinite style, as the following sentence will show, viz. :

Alfa Muhammed wiri-be: wonā hoinude maube Futa Jallo. Alfa Muhammed said (i.e. to the messengers of the Hamd-Allah people) to them : Do ye not give trouble to the head men of Futa Jallo. Comp. in Italian the positive and the negative of the 2 pers. imper., as : *parla*, speak ! *credi*, believe ! but with a negation the mere infinitive is used, viz. : *non dir questo* ! do not say that ; and *non credere cio*, do not believe that. Comp. Ollendorf, Ital. Gram., 7th edition ; Frankfort-on-Maine, 1867. Page 457, section 71.

Bemerkung B. And in the same way we say in German: *nicht sprechen, nicht lärmern*.

§. 70. The Medium.

In the first chapter on the verb and in para. 55, we have, under a point No. 3, spoken of the subjective and reflexive character of many verbs ending in *o* or *a*; but there seems to be unmistakeable evidence that active verbs undergo a transition into an intransitive and even passive meaning, by assuming a different end vowel. This process is now and then perceived in the present tense and in the praeterits of all those conjugations that admit of a transitive power of the verb. The vowel *a* of the present tense, being replaced by *o*, can transform the active form of the verb into that of a *subjective*, or *reflexive*, or *passive*. Thus: of *mido yā*, I see; *mi yō*, means I am seen; of *mi winda*, I write; *mi windo*, I get myself written. The corresponding change of the aorist is the transformation of the *i* into *e* and the consequent alteration of the plusquam perf. is the ending *inō* exchanged for *ēno*. We have, therefore, called this form of the verb the Medium, because it holds a middle place between a subjective and passive signification of the verb. The following examples will show the inflexions of the medium. This form appears to exist for the sake of convenience, because the regular passive still exists unaltered by the side of it, as:

mido inna, I name, and *mi inno*, I am named.

The present tense.

1 pers. singl. *mido innu*, I am named, neg. *innāko*.

The aorist, *mido inne*, I was named, neg. *innāke*.

The plusquam perf. *mi innēno*, I had been named, neg. *innanōko*.

Or of *mi wāa*, I say, *o wūu* or *wōo*, he is called.

The present tense, *mido wūu*, I am called, neg. *mi wiāko*.

The aorist, *mi wāe*, I was called, neg. *mi wiāke*.

The plusq., *mi wiēnō*, I have been called, neg. *mi wianōko*.

Or 3 pers. singl. *innēno*, he has been named, neg. *innanōko*.

The infinitive present is: *innude*, being named, *wūude*, being called.

The particip. „ *innudo*, and passive, *innādo*, named; *wiudo* is med. one who is called; and passive is *wiādo*, called.

The infinitive aorist, *innēda*, being named, *wīḍe*, being called.

(Or only *inne* and *wīe*).

The particip. aor. *innēdo*, named, *wīḍo*, called.

The Fulde does not make frequent use of these forms, but we introduce here a few of the examples sparingly sown within the texts of the translations from scripture or the traditions, as :

be nōdi gorko inde-mako wīe Rās, they called a man by the name of Ras. *Al Imāmi Sorri yāhi hā ē sāre noinne Wosogorama*, Al Imami Sorri went to a town called Wosogorama. *yo be yaha hā to sāre inna wīe Baitu-laḥmi*, they must go to a town—it is called Bethlehem. *yo be feje hāto lēdi no wīe Fūta Tallo*, they must pass to a country called Futa Tallo. *yo be windane kanko Jussufu, ē Maryama sutido mako*, they must get themselves registered, (or numbered) he, Joseph, and Mary his wife. As an infinitive noun of the aorist it occurs in the following sentence, aorist med., of: *o waro*, he is killed; *is o ware*, he was killed; the infinitive, *warēde*, having been killed; thus the substantive noun, *warēde*, murder. *be fokitani yahde to Muhammed Lamā fīwarēde Omaru*, they got ready to go to Muhammed Lamia on account of the murder of Omar.

§. 71. The Definite or Strong form of the verb.

There exists apart from the indefinite or simple form of the verb also another which must be called the Definite or Strong form, but it seems to be proper only to the finite forms of the present tense, the aorist and the plusquam perfect. The definite form is of frequent occurrence and verbs of different vowel endings accept it; it does not change or interfere with the sense of the verb in its simple form but it *strengthens* the *predicative* power of the indefinite stem and confers upon it *actual certainty* and *positiveness*. Besides this internal influence of the strong form it is but too evident that the temporal bearing of the Present tense is often converted into a *Perfect Present*. This second qualification is easily perceived from the context. But it is necessary to direct attention to the singular and surprising fact that active transitive verbs nearly throughout *decline* to accept the strong form. Comp. Dr. Barth, p. 121, No.

IV. *a.* and Dr. S. Koelle's Vei Grammar, p. 83, part IV., Nos. I. and II. The present tense receives in the definite form the affix, *ke*. In the neg. *ko*, with the accent resting upon the syllable before. And it must be mentioned that we never found the strong form extended to the imperative, the infinitive, or particip.; nor does the future possess it.

Of *mi anda*, I know; the strong form is:

- 1 pers. singl. *miñ andäke*, I know, and I have known.
- 2 „ *ʼan andäke*, thou thou hast known.
- 3 „ *o andäke*, he knows and he has known.
- 1 pl. neg. *meñ andäko*, we know not, we have not known.
- 2 „ *ʼon andäko*, you know not, you have not known.
- 3 „ *beñ andäko*, they know not, have not known.

Of *mido t̃pro*, I pray; the strong form is:

- 1 pers. singl. *min t̃proke*, I pray, and I have prayed.
- 2 „ *ʼan t̃proke*, thou prayest, or thou hast prayed.
- 1 pl. neg. *meñ t̃präko*, we do not pray.
- 2 „ *ʼon t̃präko*, you don't pray, or have not prayed.
- 3 „ *beñ t̃präko*, they do not pray, or have not prayed.

Of *mido lado*, I am present; the strong form is:

- 1 pers. singl. *min ladöke*, I am present, I have been here; also *lädake*.
- 2 „ *ʼan ladöke*, thou art thou hast been
- 3 „ *o ladöke*, he is he has been
- 1 pl. neg. *men ladäko*, we are not here, we have not been here.
- 2 „ *ʼon ladäko*, you are not have not been
- 3 „ *beñ ladäko*, they have not been here, are not here.

Of *mido dära*, I stand; the definite form is:

- 1 pers. singl. *min därke*, I stand, and I stood.
- 2 „ *ʼan därke*, thou standest, thou stoodst.
- 3 „ *o därke*, he stands, he stood.
- 1 pl. neg. *meñ daräko*, we stand not, we stood not.
- 2 „ *ʼon daräko*, you stand not, you stood not.
- 3 „ *beñ daräko*, they stand not, they stood not.

The strong form of the aorist, both positive and negative, is the following:—the positive form of the simple aorist obtains the

affix *ke*, and the negative, ending *āli* in the simple form, gives way in the strong form to that of *āke* (= *ake*).

Of *mido anda*, I am knowing; the definite form in the aorist is:

In the Positive case.

In the Negative case.

- | | |
|---|------------------------------------|
| 1 pers. singl. <i>miñ andike</i> , I knew | 1 pers. singl. <i>miñ andāke</i> . |
| 2 „ <i>ʔaṅ andike</i> , thou knowest | 2 „ <i>ʔaṅ andāke</i> . |
| 3 „ <i>o andike</i> , he knew | 3 „ <i>o andāke</i> . |

Of *mido lādo*, I am present; the definite aorist is:

- | | |
|---|---------------------------------|
| 1 pers. pl. <i>meñ lādike</i> , we were present | 1 pers. pl. <i>miñ lādāke</i> . |
| 2 „ <i>ʔoṅ lādike</i> , you | 2 „ <i>ʔoṅ lādāke</i> . |
| 3 „ <i>beṅ lādike</i> , they | 3 „ <i>beṅ lādāke</i> . |

Of *mido dara*, I stand; the definite aorist is:

- | | |
|----------------------------------|------------------------------------|
| 1 pers. singl. <i>miñ darike</i> | 1 pers. singl. <i>miñ darāke</i> . |
| 2 „ <i>ʔaṅ darike</i> | 2 „ <i>ʔaṅ darāke</i> . |
| 3 „ <i>o darike</i> | 3 „ <i>o dorāke</i> . |

Of *mido himi*, I got up; the definite aorist is:

- | | |
|---|---------------------------------|
| 1 pers. pl. <i>meñ himike</i> , I arose | 1 pers. pl. <i>meñ himāke</i> . |
| 2 „ <i>ʔaṅ himike</i> , thou | 2 „ <i>ʔoṅ himāke</i> . |
| 3 „ singl. <i>o himike</i> , he arose | 3 „ <i>beṅ himāke</i> . |

Of *mido jābo*, I reply, agree, allow; impers. *no jābo*, it is successful, accepted; the positive and strong aorist is:

- | | |
|--|---|
| 1 pers. <i>miñ jābika</i> , I allowed | 1 pers. <i>miñ jābāke</i> . |
| 2 „ <i>aṅ jābika</i> , thou didst | 2 „ <i>aṅ jābāke</i> . |
| 3 „ imp. <i>duṅ jābika</i> , it was successful | 3 „ imp. <i>duṅ jābāke</i> , it would not do. |

- | | |
|---|--|
| 1 pl. <i>meñ jābika</i> , we agreed | neg. <i>men jābāke</i> , we did not agree. |
| 3 „ <i>beṅ jābika</i> , they replied in | „ <i>beṅ jābāke</i> , they declined. |

affirmation

Ex. *o haḥḥui*, *haḥḥi-mako jābika*, he started for a pilgrimage; his journeying was successful (or accepted).

The Plusquam-perfect.

The definite form of this tense in the Positive case is distinguished by the affix, *ke*, whilst its negative bears the affix, *ko*.

Of *mido tōro*, I ask, beg; the definite plusquam-perfect is:

- | | |
|--|----------------------------|
| 1 pers. <i>miñ tōrinoko</i> , I had begged | neg. <i>miñ tōranōko</i> . |
|--|----------------------------|

2 pers. *ʼan tōrinoke*, thou hadst neg. *ʼan toranōko*.

3 „ *o tōrinoke*, he had „ *o tōranōko*.

Of *mido jābo*, I reply, allow ; the definite plusquam-perfect is :

3 pers. pl. *beñ jābinoke*, they had allowed neg. *beñ jābanōko*.

3 pers. singl. *o jābinoke*, he had „ *o jābanōko*.

If applied impersonally this verb obtains the meaning, it was accepted, granted, it has been successful.

no jābinoke, it has been successful ; neg. *no jābanōko*, as : *bawa hajji-mako jābinoke o huši Madīnata*, after his pilgrimage had been successful he turned his face towards Medina.

Of *mido lada*, also *lādo*, I am there, I am present ; the definite form of the plusquam-perfect is :

In the Positive.

In the Negative.

1 pers. singl. *miñ lādinoke*, I had been there neg. *miñ lādanōko*.

2 „ „ *ʼan lādinoke*, thou hadst „ *ʼan ladanōko*.

3 „ „ *o lādinoke*, he had been present „ *o ladinōko*.

Note. Of this strong form we never met any trace of a passive ; the reason may be that the nature and meaning of those verbs which can assume the strong form renders the passive inadmissible or meaningless.

Remarks. The reader may here usefully compare the remark made by the late Dr. Barth in his collection of African languages, about the Intensive form in Fulde, in the II. Vol., p. 131, *a*. We call it the strong form of the verb, having been obliged to reserve the term Intensive for the 2nd conjugation of the Fulde verb.

§. 72. The Subjective verbal Pron. expressed by endinflexion.

Although there is but a poor specimen in existence of the verbal pron. being expressed by the termination of the verb *as*, in Latin or Arabic, still exactitude requires to notify the scanty traces which have occurred to us. These few forms which we give here appear as a primitive attempt of the language to higher culture, which has been attained by the Bornu. The examples of this kind appear in a few verbs of the *radical* and *subjective* conjugations, and therefore we think it proper to mention the case here at once.

Of *mi lado*, I am here, occur the 1st pers. singl. and the 2nd, viz. : *ladomi*, I am here; *lādoda*, thou art here.

Of the subjective forms of the IV. conjugation, in *ri* occurs, of the verb *mi fudori*, I begin, the 1st and 2nd singl., the 1st pl.

1 pers. *fudormi*, I begin.

2 „ *fudorda*, thou beginnest.

1 pl. *fudormen*, we begin.

Of *mi yeniri*, I curse.

1 pers. singl. *yenirmi*, I curse 2 pers. *yenirda*, thou cursest.

1 pl. *yenirmen*, we curse.

There is, of the verb ending in *o*, an intensive-form.

Of 2 pers. pl. *on jultoto*, viz., by abbrev. *jultot-on* for *jultoto-on*; *kowanoni jultot-on onon*, thus shall ye pray. *onon*, an emphatic form of the pron. 2 pers. pl. derived from the single form *on*, owes its repetition in the present case to an intention of giving importance to the sentence.

These few forms which have occurred to us do not of course preclude a wider and more frequent use of personal endinflection existing within the territory of the Fulde language.

§. 73. We proceed now to introduce the objective personal pronoun in connexion with the transitive verb at first and then give a table of objective pronouns arising from the classified nouns of impersonal and inanimate objects.

1 pers. singl. *mi* or *la* 2 pers. *ma* or *māda* 3 pers. *mo*.

1 pers. pl. *men* 2 „ *on* 3 „ *be*.

e.g., *o tawa-mi*, he finds me *ben tawa-men*, they find us.

min tawa-ma, I find thee *men tawa-on*, we find you.

on tawa-mo, thou findest him *on tawa-be*, you find them.

Of *mido-aju*, I leave one behind; the aorist is, *mi aji*, I left one behind, viz. : *o aji-mi*, he has left me; or, *o ajik-am*, he left me; thou hast left me; or, *mi-aji-māda*, I have left thee; also: *an-aji-lā*, *gomdi-la mi-jeji-ma komin Saḥīb-Ullāhi*, believe me, I pray thee, I am a friend of God.

o aji-mo, he left him.

an aji-men, thou hast left us.

min aji-on I left you.

o aji-be, he left them.

Sometimes the poss. stands for the obj. pron. : *mi andi oyīdikam*, I knew he loved me; the objective suffix *lā*, and evidently also *meñ* and *be*, is enclitic and draws the tone to the end vowel of the verb. *meñ yidi-lā*, we love thee; plusquam-perfect, *no owi-inō-la*, as he had said to me. *no be yi-inō-meñ ga bōwal*, as they had seen us in the road. *be hālanānō-be arwande*, they had not called them at first. *tuma oyī-mi o landikam kono mi jābāli-mo*, when he saw me he asked me, but I answered not.

§. 74. We proceed now to show the classified objective verbal pronoun, at the same time introducing at first, the subjective classified verbal pron. It will be well to compare the previous parag. treating upon the classification and distinction of the personal and impersonal pronouns, including objects of inanimate nature. Comp. Chapter XIX. parag. 36-39. The formation of the impersonal pron. is taken from the 3 pers. of the pers. pron. *himo*. *Mo* is strictly personal, whilst *hi* is simply a formative component or prefixal syllable; the latter is reserved for the formation of the impersonal pronouns; the former, the personal *mo* gives way to the impersonal substitute. Thus the definite state of *gertogal*, a fowl, is *gertogaṅgal*; the pron. for this noun is *hiṅgal*, it; and therefore, *hiṅgal hāla*, it (the cock) crows.

Definite state of noun.	Meaning.	Article or pro- nominal affix.	Subjective verbal pron.	The version.
<i>Alfa on</i>	the priest	<i>on</i>	<i>himo wāju</i>	he preaches.
<i>Jiuwo' on</i>	the girl	<i>on</i>	<i>himo āma</i>	she dances.
II. <i>baṅgongo</i>	the spear	<i>ngo</i>	<i>hiṅgo fussy</i>	it breaks.
„ <i>diraṅgongo</i>	the rain	<i>ngo</i>	<i>hiṅgo ara</i>	it comes.
III. <i>tokeko</i>	the prison	<i>ko</i>	<i>hiko wara</i>	it kills.
„ <i>hudoko</i>	the grass	<i>ko</i>	<i>hiko futo</i>	it grows.
IV. <i>hudoto</i>	the grass	<i>to</i>	<i>hito luba</i>	it scents.
„ <i>dojoto</i>	the rough	<i>to</i>	<i>hito lūri</i>	it pains.
„ <i>sodondo</i>	the wash-stand	<i>ndo</i>	<i>hindo dara</i>	it stands.

Definite state of noun.	Meaning.	Article or pro- nominal affix.	Subjective verbal pron.	The version.
V. <i>fiṅgārindi</i>	the gun	<i>ndi</i>	<i>hindi fēlu</i>	it goes off.
„ <i>boddindi</i>	the snake	<i>ndi</i>	<i>hindi jipo</i>	it creeps.
VI. <i>dabundēnde</i>	the dries	<i>nde</i>	<i>hinde wūri</i>	it is over.
„ <i>defterende</i>	the book	<i>nde</i>	<i>hinde bonni</i>	it is spoiled.
„ <i>sārende</i>	the town	<i>nde</i>	<i>hinde mauna</i>	it grows large.
VII. <i>hirkede</i>	the saddle	<i>de</i>	<i>hinde bonni</i>	it is ruined.
VIII. <i>dahaka</i>	the ink	<i>ka</i>	<i>hika yōre</i>	it is dried up.
„ <i>tātaka</i>	the wall	<i>ka</i>	<i>hika ulku</i>	it is cracked.
IX. <i>nebbanda</i>	the butter	<i>nda</i>	<i>hinda bōuli</i>	it melts.
„ <i>dianda</i>	the water	<i>nda</i>	<i>hinda hebbāko</i>	it cannot be got
X. <i>rawāndundu</i>	the dog	<i>ndu</i>	<i>hindu wōta</i>	it barks.
„ <i>saurundu</i>	the walking stick	<i>ndu</i>	<i>hindu satu</i>	it is strong.
XI. <i>jurhiki</i>	the smoke	<i>ki</i>	<i>hiki jawi</i>	it ascends.
„ <i>labbiki</i>	the knife	<i>ki</i>	<i>hiki taji</i>	it cuts.
XII. <i>maubamba</i>	the elephant	<i>mba</i>	<i>himba dāmi</i>	he is asleep.
„ <i>babbamba</i>	the ass	<i>mba</i>	<i>himba lūka</i>	he brays.
XIII. <i>konnungu</i>	the army	<i>ngu</i>	<i>hingu fōle</i>	it is defeated.
„ <i>dimāngungu</i>	the stallion	<i>ngu</i>	<i>hingu hēja</i>	he neighs.
„ <i>kofunānga</i>	the crown	<i>nga</i>	<i>hinga lāba</i>	it is beautiful.
„ <i>fitināngu</i>	the famine	<i>nga</i>	<i>hinga sati</i>	it is severe.
XIV. <i>nāngenge</i>	the sun	<i>nge</i>	<i>hinge mūta</i>	he sets.
„ <i>nageṅge</i>	the cow	<i>nge</i>	<i>hinge doki</i>	she has run away
„ <i>korndolingi</i>	the ant	<i>ngi</i>	<i>hingi pūu</i>	it bites.
„ <i>lingingi</i>	the fish	<i>ngi</i>	<i>hingi yōli</i>	it is rotten.
XV. <i>hirandende</i>	the breakfast	<i>nde</i>	<i>hinde nyamate</i>	it is eaten.
„ <i>hetānande</i>	the year	<i>nde</i>	<i>hinde feji</i>	it is gone by.
XVI. <i>bikuṅkuṅ</i>	the little boy	<i>kuṅ</i>	<i>hikuṅ fja</i>	he is playing.
„ <i>leguṅkuṅ</i>	the little tree	<i>kuṅ</i>	<i>hikuṅ futa</i>	it grows.
XVII. <i>sutirngal</i>	the key	<i>ngal</i>	<i>hingal suta</i>	it opens.
„ <i>kurrāngal</i>	the arrow	<i>ngal</i>	<i>hingal fidi</i>	it hits.
„ <i>faddāngal</i>	the shoe	<i>ngal</i>	<i>hingal kidi</i>	it is old.
XVIII. <i>delbongol</i>	the grape	<i>ngol</i>	<i>hingol bandi</i>	it is ripe.
„ <i>bamūngol</i>	the bush	<i>ngol</i>	<i>hingol wiliti</i>	it is in blossoms.
„ <i>gorroṅgol</i>	the bookshelf	<i>ngol</i>	<i>hingol hēwi</i>	it is full.

Definite state of noun.	Meaning.	Article or pro- nominal affix.	Subjective verbal pron.	The version.
XIX. <i>sukalenḡel</i>	the girl	<i>hiṅgel</i>	<i>hiṅgel āma</i>	she dances.
„ <i>bingenḡel</i>	the boy	<i>hiṅgel</i>	<i>hiṅgel wūla</i>	he weeps.
„ <i>puḡenḡel</i>	the foal	<i>hiṅgel</i>	<i>hiṅgel doka</i>	it ran away.
pl. <i>delbōḡidi</i>	the grapes	<i>hidi</i>	<i>hidi bendi</i>	they are ripe.

The classified verbal pron. can occur with verbs in other forms of conjugations, but this one table is quite sufficient to prove the sameness with any other form.

Remarks to §. 74. The *indefinite subjective* verbal pronoun, *no*. Apart from, and at the close of, the statements regarding the classified subjective pronoun, we give also the following remarks: The Fulde has a certain particle which is used in a general and indefinite way as a subjective pronoun, and is therefore applicable not only to impersonal and lifeless objects, but even the personal subjective pronoun is not unfrequently given in the same way. This is the particle *no*; and it seems as if its use is then only resorted to when the speaker wants to mark the acting, or the state and being of a subject more than the subject itself; or *no* has to direct the attention more to the way in which an act is accomplished, or why a state of things is as it is, than to the governing subject itself.

As: *Ba-Demba nulti yo be munyu no sati daho*, Ba-Demba sent word (to them) they must be patient; it is hard now. *barkīdi duāḡe maube-amme no luti e amme*, the blessings of the prayers of our head men are left with us. *tuma be nāti e fēlude be yiri mauba no nati e mabbe no warai yimbe wargol sobe*, when they approached for the attack they saw an elephant, who came against them; he was killing people fast. *julde-mabbe no fellintira*, as to their prayers, they were offered up by turns; or, if one party had said their prayers they were relieved by others who continued praying. *Mōdi Ibrahima no mari-be don*, Modi Ibr. detained them there.

In the following and final sentences, *no* seems to act even as relative pronoun: *be tawī gorko gōto no wīe Rās*, they found one man who is called Ras. *o wiri: yo be feḡe hā-to lēdi no wīe Fūta*

Jallo, he said, they must pass to a country which (it) is called Futa Jallo. *Alimāmi Sorri yahi hā ē säre no wīe Wosogorama*, Alimam Sorri went to a town, which (it) is called Wosogorama.

§. 75. We proceed now to examples showing the objective or affix-pron. as governed by the transitive verb; the affix-pron. is simply joined to the end of the verb.

Definite state.	Version.	Article-pron.	Trans. v. & object. pron.	
<i>nēne-on</i>	the mother	<i>mo</i>	<i>bibe yidi-mo</i>	children love her
<i>Allah Jēmīrādo</i>	God	<i>mo</i>	<i>Jūlbe rēwe-mo</i>	believers obey him
<i>lamdo-on</i>	the king	<i>mo</i>	<i>yimbe joku-mo</i>	people obey him.
II. <i>howkonogo</i>	the fence	<i>ngo</i>	<i>ade wadl-ngo</i>	people made it.
„ <i>dirangonogo</i>	the stallion	<i>ngo</i>	<i>hingo hollina,</i> <i>be habbū-ngo</i>	the horse covers; they tie him.
III. <i>maroko</i>	the rice	<i>ko</i>	<i>be pii-ko</i>	they beat it.
„ <i>lāboko</i>	the spear	<i>ko</i>	<i>be ada-ko</i>	they bring it.
IV. <i>hudoto</i>	the grass	<i>to</i>	<i>yimbe taji-nto</i>	people cut it.
„ <i>bototo</i>	the bag	<i>to</i>	<i>wibbe wuji-nto</i>	thieves stole it.
V. <i>boddindi</i>	the snake	<i>ndi</i>	<i>sūkabe hullt-ndi</i>	boys fear it.
„ <i>butube-irindi</i>	the wild goat	<i>ndi</i>	<i>be wari-ndi</i>	they killed it.
„ <i>jūrindi</i>	the honey	<i>ndi</i>	<i>sukalel nyamā-ndi</i>	a little girl is eating it.
„ <i>potiti</i>	the cup	<i>ti</i>	<i>kɔdo fussi-ti</i>	a stranger broke it
VI. <i>hōderende</i>	the star	<i>nde</i>	<i>meñ yiā-nde</i>	we see it not.
„ <i>burūrende</i>	the thicket	<i>nde</i>	<i>wōta nātundlēr-nde</i>	don't go into it
„ <i>warniakērende</i>	the grass h'se	<i>nde</i>	<i>wobe sunnū-nde</i>	someone burned it
„ <i>Sārende</i>	the town	<i>nde</i>	<i>huwōbe mahā-nde</i>	workmen build it
VII. <i>hirkede</i>	the saddle	<i>de</i>	<i>be hubburi-de puju</i>	they tie it on the horse.
VIII. <i>tataka</i>	the wall	<i>ka</i>	<i>lamdo darni-ka</i>	the king built it.
„ <i>dahuka</i>	the inkstand	<i>ka</i>	<i>windōwo habbi-ka</i>	the scribe found
„ <i>halaka</i>	the word	<i>ka</i>	<i>onannāli-ka</i>	he heard it not. [it.
IX. <i>dianda</i>	the water	<i>nda</i>	<i>gelōba munī-nda</i>	the camel drank it
„ <i>landūdu</i>	the salt	<i>nda</i>	<i>sōfa'on jubāli-nda</i>	the soldier re- fuses it.

Definite state.	Version.	Article- pron.	Trans. v. & object. pron.
IX. <i>nebbūnda</i>	the sweet butter	<i>nda</i>	<i>talmudo-on nyama-nda</i> the scholar is eating it.
X. <i>alādundu</i>	the horn	<i>ndu</i>	<i>wadido puju wudu-ndu</i> the rider blows it
„ <i>kullarūndu</i>	the monkey	<i>ndu</i>	<i>yimbe nangi-ndu</i> people caught it
„ <i>koltundu</i>	the cloth	<i>ndu</i>	<i>yahōwo soti-ndu</i> the traders sold it
XI. <i>lékeke</i>	the tree	<i>ke</i>	<i>jon galle feje-ke</i> the gardener felled it. [it.
„ <i>labbiki</i>	the knife	<i>ki</i>	<i>hirsōwo wela-ki</i> the butcher grinds
„ <i>lēkiki</i>	the medicine	<i>ki</i>	<i>miñ oku-ki māda</i> I give it to thee.
XII. <i>nūwamba</i>	the elephant's tooth	<i>mba</i>	<i>Bambarambe adori-mba</i> the B. people brought it.
„ <i>rēwamba</i>	the cow	<i>mba</i>	<i>Fulbe sōti-mba</i> the Fulbe sold it
„ <i>maubambe</i>	the elephant	<i>mba</i>	<i>Portōbe yīda-mba</i> White men like him.
XIII. <i>nyangungu</i>	the ant	<i>ngu</i>	<i>gerlōde nyama-ngu</i> fowl eat them.
„ <i>konnungu</i>	the war	<i>ngu</i>	<i>sōfābe hullatā-ngu</i> soldiers fear it not.
„ <i>konḡaḡa</i>	the slave- woman	<i>ḡa</i>	<i>mido yur mina-ḡa</i> I have pity with her.
„ <i>kofunaḡa</i>	the crown	<i>ḡa</i>	<i>ofalā-ḡa yīude</i> he wants to see it
XIV. <i>nāngeḡe</i>	the sun	<i>ḡe</i>	<i>ade wawatā-ḡe dārde</i> people cannot look at it.
„ <i>hegeḡe</i>	the hunger	<i>ḡe</i>	<i>be munyanai-ḡe</i> they will bear it.
„ <i>jinnawinḡi</i>	the spirit	<i>ḡi</i>	<i>yimbe yīali-ḡi</i> people did not see it
„ <i>tenginḡi</i>	the louse	<i>ḡi</i>	<i>sufido wari-ḡi</i> the wife killed it.
XV. <i>he tādende</i>	the year	<i>dende</i>	<i>meñ arta-nde timmu-gol</i> we finish the year
„ <i>hirandende</i>	the breakfast	<i>ndende</i>	<i>ta-alibābe nyama-nde</i> the scholars are eating it.
XVI. <i>peikunḡun</i>	the little boy	<i>kuḡ</i>	<i>yūma muinu-nḡun</i> a mother is nursing it.
„ <i>pellunḡun</i>	the little hill	<i>kuḡ</i>	<i>lorlūbe feji-kuḡ</i> trav'lers passed it

Definite state.	Version.	Article-pron.	Trans. v. & object. pron.
XVI. <i>gokihunkun</i>	the small money	<i>kun</i>	<i>Jallunkēbe joki- nkun</i> Susu people keep it.
XVII. <i>lānial</i> , def.	the arrow	<i>ngal</i>	<i>sōfābe fida-ngal</i> archers send it.
„ <i>bāfāngal</i>	the door	<i>ngal</i>	<i>lamdo huti-ngal</i> the king shut it.
„ <i>anda-ngal</i>	the knowledge	<i>ngal</i>	<i>talmūdo tētū-ngal</i> the scholar honours it.
„ <i>muta-ngal</i>	the sunset	<i>ngal</i>	<i>Porto-on</i> the European has <i>hauni-ngal</i> wondered at it.
XVIII. <i>gorron-gol</i>	the bookshelf	<i>ngol</i>	<i>Jerno-on</i> the scribe is <i>habba-ngol</i> tying it.
„ <i>debongol</i>	the vine plant	<i>ngol</i>	<i>pelle yaldina-ngol</i> hills produce it.
„ <i>le-ēbon-gol</i>	the hairy skin	<i>ngol</i>	<i>dēi hebbu-ngal</i> deer possess it.
XIX. <i>kanden-gel</i>	the basket	<i>ngol</i>	<i>Maninkābe wadi-ngel</i> Mandingoes made it.
„ <i>pujen-gel</i>	the young foal	<i>ngel</i>	<i>Fulbe jokita-ngel</i> Fulbe rear it up

We shall now at the conclusion of this parag. insert a few examples of transitive verbs governing their object. in the plural.

I. <i>amōbeben</i>	the dancers	<i>be</i>	<i>yimbe-sāre nōdi-be</i>	the towns people called them.
„ <i>haufōwo-on</i>	the boatman	<i>mo</i>	<i>ade landi-mo</i>	persons asked him
„ <i>konnōwo-on</i>	the warrior	<i>mo</i>	<i>sofābe holli-mo</i>	soldiers trusted him
„ <i>Jōmirādo-on</i>	the Lord	<i>mo</i>	<i>gomdīmbe rēwe-mo</i>	believers follow Him.
„ <i>hēferēbeben</i>	the unbelievers	<i>be</i>	<i>alfa-on wāju-be</i>	the priest preached to them.
II. <i>dirāldi</i>	the stallions	<i>dī</i>	<i>wadībe habbu-dī</i>	riders saddle them.
„ <i>marōdidi</i>	rice-plants	<i>dī</i>	<i>raube borri-dī</i>	women root them up
„ <i>dēftede</i>	the books	<i>de</i>	<i>windōbe winda-de</i>	scribes write them
XIII. <i>kofunāyidi</i>	the crowns	<i>dī</i>	<i>dūdīwūwatā-dī hebbude</i>	many cannot wear them.

Definite state.	Version.	Article- pron.	Trans. v. & object. pron.
XIII. <i>rayājidi</i>	the flags	<i>di</i>	<i>jokōbe joki-di</i> standard-bearers hold them.
,, <i>hofunāde</i>	howitzers	<i>de</i>	<i>Al-Faranji</i> the French fire <i>fēlori-de</i> with them.

Since the Article pronoun of the definite state of nouns varies only between the affixes *be*, *de* and *di*, the few examples given above will be sufficient to show the position of the plural affixes of the verb, especially as in this regard they do not differ from the affixes referring to nouns in singular. The impersonal or abstract affix, *duñ*, that, etc., follows quite the same construction: *bāwa Al Haǰi nanni-duñ o jābi bernde-am yarlāke-duñ*, when Al Haǰi heard that, he replied, my heart does not like that.

§. 76. We proceed now to the verbal partic. in connexion with or as depending from nouns. Both active and passive particips end in *do* in singular, and *be* in plural, in a personal meaning; but as there are impersonal nouns and nouns of inanimate objects, we must expect that provision is made in the Fulde for the analogous formation of particips depending from such nouns. This provision is made by a change taking place in the termination of the partic. The personal endings *do* in singular and *be* in plural are dispensed with and the article pron. is joined to the stem of the partic. in a way not unlike the junction of the objective affix pron. to the end of the finite transitive verb; see the tables above in the previous §. 75. But it is necessary to make the remark that whenever a noun commands a partic. the former has to stand in the indefinite state whilst it is reserved for the participial noun to exhibit the distinction of its governing noun by the corresponding pronominal affix. The following tables will give the examples required. Considering the number of verbal particips it is hardly possible to deal with all of them, but the examples which we here present will be a guide sufficiently sure for the formation of such particips which we cannot place here. And we conclude this

remark by saying that except the Intensive conjugation all the remaining Participial forms of the rest of the conjugations serve like their finite forms almost exclusively for personal use.

THE PARTICIPIA.

The definite noun.	Version.	Article pron.	Of the present.	The aorist.	Passive.	Future.
I. Class.						
<i>gorko-on</i>	the man	<i>-on</i>	<i>fombudo</i> , shaving	<i>fombido</i>	<i>fombādo</i>	<i>fombaido</i> .
<i>wadido-pu-ju</i>	a rider	<i>-on</i>	<i>habbudo</i> , saddling	<i>habbido</i>	<i>habbādo</i>	<i>habbaido</i> .
<i>jero-on</i>	the scribe	<i>-on</i>	<i>windudo</i> , writing	<i>windido</i>	<i>windādo</i>	<i>windaido</i> .

These foregoing examples represent the particip. of personal nouns according to §. 58.

II. Class.

<i>wurrongo</i>	the cow-house	<i>ngo</i>	<i>sunnungo</i> , burning	<i>sunningo</i>	<i>sunnāngo</i>	<i>sunnaingo</i>
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III. Class.

<i>māroko</i>	the rice	<i>ko</i>	<i>bonnuko</i> , spoiling	<i>bonniko</i>	<i>bonnāko</i>	<i>bonnainko</i> .
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<i>lāboko</i>	the spear	<i>ko</i>	<i>fussuko</i> , breaking	<i>fussiko</i>	<i>fussāko</i>	<i>fussainko</i> .
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IV. Class.

<i>hodoto</i>	the grass	<i>to</i>	<i>lubuto</i> , scenting	<i>lubito</i>		<i>lubaito</i> .
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V. Class.

<i>boddindi</i>	the snake	<i>ndi</i>	<i>jippondi</i> , creeping	<i>jippindi</i>		<i>jippaindi</i> .
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VI. Class.

<i>sārende</i>	the town	<i>nde</i>	<i>maunūre</i> , increasing	<i>maunēre</i>	<i>maunāre</i>	<i>maunaire</i>
<i>burūrende</i>	the bush	<i>nde</i>	<i>yaǰūre</i> , spreading	<i>yaǰēre</i>	<i>yaǰāre</i>	<i>yaǰaire</i> .

The noun definite.	Subjective verbal pron.	Partic. present.	Version.	Partic. aorist.
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VII. Class.

<i>hirkede</i>	<i>hido foti</i> it fits	<i>hirke fotūre</i>	a fitting saddle	<i>hirke fotēre</i> .
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The noun definite.	Subjective verbal pron.	Partic. present.	Version.	Partic. aorist.
VIII. Class.				
<i>durma</i>	<i>hinka lūro</i> it is painful	<i>durma luruka</i>	a painful cough	<i>durma lurinka</i>
<i>tataka</i>	<i>hinka yūwa</i> it hangs	<i>tata yūwuka</i>	a hanging wall	<i>tata yuwinka.</i>
IX. Class.				
<i>kossunda</i>	<i>hinda lūbi</i> it is cooling	<i>kossa lūbunda</i>	cooling milk	<i>kossa lubinda.</i>
<i>nebbanda</i>	<i>hinda bōuli</i> it melts	<i>nebbā bōulunda</i>	melting butter	<i>nebbā bōulinda</i>
X. Class.				
<i>gokirundu</i>	<i>hindu dīwa</i> it jumps	<i>gokiru dīwōru</i>	a jumping monkey	<i>gokiru dīwēru.</i>
<i>rawāndundu</i>	<i>hindu wōta</i> it barks	<i>rawāndu</i> <i>wotōru</i>	a barking dog	<i>rewāndu wotēru</i>
XI. Class.				
<i>jurkiki</i>	<i>hinki Jawi</i> it rises	<i>Jarki Jawuki</i>	rising smoke	<i>Jurki Jawiki.</i>
<i>labbiki</i>	<i>hinki taʒi</i> it cuts	<i>labbi taʒuki</i>	a cutting knife	<i>labbi taʒiki.</i>
XII. Class.				
<i>gelōbamba</i>	<i>himba fabba</i> it runs away	<i>gelōba</i> <i>fabbōwa</i>	a runaway camel	<i>gelōba</i> <i>fabbimba.</i>
<i>babbamba</i>	<i>himba lūka</i>	<i>babba lūkōwa</i>	a braying ass	<i>babba lukimba</i>
XIII. Class.				
<i>konnuṅgu</i>	<i>hiṅgu fuda</i> it begins	<i>konnu fuduṅgu</i>	war beginning	<i>konnu</i> <i>fudiṅgu.</i>
<i>kāmuṅgu</i>	<i>hiṅgu rauni</i> it brightens up	<i>kāmu</i> <i>raunuṅgu</i>	a sky brighten- ing up	<i>kāmu</i> <i>rauniṅgu.</i>
XIV. Class.				
<i>nangetge</i>	<i>hiṅge muta</i>	<i>nange mutuṅge</i>	the setting sun	<i>nange</i> <i>mutiṅge.</i>
XVI. Class.				
<i>bikunkun</i>	<i>hīnkun fīʒa</i> he plays	<i>bikun fīʒunkun</i>	a playing boy	<i>bikun fīʒunkun.</i>

The noun definite.	Subjective verbal pron.	Partc. present.	Version.	Partc. aorist.
XVII. Class.				
<i>lāniāngal</i>	<i>hiṅgal fida</i> it hits	<i>lanial fidungal</i>	a hitting arrow	<i>lanial</i> <i>fidingal.</i>
XVIII. Class.				
<i>delboṅgol</i>	<i>hiṅgol bendi</i> it ripens	<i>delbol</i> <i>benduṅgol</i>	a ripening grape	<i>delbol</i> <i>bendingol.</i>
XIX. Class.				
<i>paingēngel</i>	<i>hiṅgel āmo</i>	<i>paingel</i> <i>āmūngel</i>	a dancing slave	<i>paingel</i> <i>āmīngel.</i>

The passive partc. of a few verbs connected with nouns will be given here, as: *o sunni*, it burns; a burned tree will be *legal sunnaṅgal*; or, *o wara*, he kills; a killed elephant, *mauba warāmba*. Of *o fola*, he conquers, the future passive if a king is meant, is *fōletēdo*; if an army, *kunnu fōletēngu*; if a cow is spoken of, the partc. pass. for the present tense of *nyāma*, he eats, is: *nyamāmba*, it is eaten, i.e., the cow, on account of *rēwamba*, def. form of *rēwa*; the future passive of the same noun will be *rēwa nyamatēmba*, a cow that is to be eaten. Of *gokīru*, a monkey, and *naṅga*, to catch, the partc. pass. will be *gokīru naṅgāndu*, a caught monkey; the partc. fut. pass., *gokīru naṅgetēndu*.

Remarks to §. 76. A peculiarity in the formation of some classes of nouns must be mentioned. The 4th Class of nouns with the article affix *ko* changes this affix, if in combination with a partc. into *ho*, as: *māroko*, the rice, and *hinko futi*, it grows, or did grow, appears in the aor. participial form as *mārofutiho*, growing rice. The 5th Class of nouns ending with the article pron. into *ndi* substitutes for the partc. the ending *uri* or *ori* for the present, and *eri* for the partc. of the aorist, as: *sagārindi*, the wild goat, and *hindi diwa*, he jumps, is in the present partc. *sagāri diwōri*, and in that of the aorist, *sagāri diwēri*, a jumping goat. Again, in the 6th Class of nouns, which assume in the definite state the article affix *nde*, the verbal partc. present terminates in *ōre*, and that of the aorist, *ere*, as: *sūrende*, the town, and *hinde suina*, it

burns, the partic. of which is for the present, *sāre sunnōre*, a burning town; the partic. of the aorist is, *sāre sunnēre*. Also the 10th Class of nouns the article pron. of which is *ndu*, forms the partic. pr. in *ōru*, and that of the aorist in *īru*, as *rawāndundu*, the dog, and *hindu wota*, he barks; from this the partic. present is, *rawāndu wotōru*, a barking dog, and *rawāndu wotīru*, for the aorist. There is also for larger animals an imitation existing of the personal partic. in *ōwo*, and this occurs in the 12th Class of nouns, the article pron. of which is *mba*, as *babbamba*, the jackass, of *babba*, an ass, and *himba lūka*, he brays; the partic. pr. singl. ends for these nouns in *ōwa*, as: *babba lūkōwa*, a braying ass. It must however, be remarked that although these above stated forms exist, the nouns in question form also their particips. in the regular way; we give the ex. in juxtaposition, as:

- I. C. *jūwo wubōwo*, a washer-woman; neg. *jūwo wūbudo*.
 V. C. *sagāri diwōri*, a jumping goat; „ *sagāri diwundi*.
 VI. C. *sāre sunnōre*, a burning town; „ *sāre sunnunde*.
 X. C. *rawāndu wotōru*, a barking dog; „ *rawāndu wotundu*.
 XII. C. *babba lūkōwa*, a braying ass; „ *babba lukumba*.

We shall give now some examples of the verbal partic. depending from nouns in plural. There we meet with the same simple process as given in §. 75 of the verbal affix as derived from the pronominal plural affixes of the different classes of nouns; the plural affixes, which are: *be*, for personal nouns and *de* or *di* for impersonal beings and inanimate objects, are joined to the participial stem of the singular, the ending *do* giving way to the impersonal plural affix. The tables which follow here are confined to the form of the Present Participle, to which the plurals of other particips are in their formation strictly analogous.

The def. noun in plural.	The subjective pron.	The particip. present.	Version.
I. Class.			
<i>dewbo-on</i> , pl. <i>raubeben</i>	<i>hibbe wūba</i> , they wash	<i>raube wubōbe</i>	washerwomen.
<i>alfabebeñ</i>	<i>kobe wāfu</i> , they preach	<i>alfabe wājube</i>	preaching priests.

The def. noun in plural.	The subjective pron.	The particip. present,	Version.
II. Class. <i>gurrēlede</i>	<i>kode sunnu</i> , they burn	<i>gurrēle sunnude</i>	cowhouses on fire.
III. Class. <i>hudō jidi</i> , much grass	<i>hidi fūta</i> , it grows	<i>hudōji fūtōji</i>	much growing grass.
IV. Class. <i>marōdidi</i> , much rice	<i>hidi bonnu</i> , it spoils	<i>marōdi bonnudi</i>	a quantity of rice spoiling.
V. Class. <i>piṅājidi</i>	<i>hidi fēlu</i> , they give fire	<i>piṅāji fēludi</i>	guns going off.
VI. Class. <i>nījede</i> , the teeth	<i>hide fussa</i> , they break	<i>nīje fussāde</i>	broken teeth.
<i>dabundējede</i> , the dries	<i>hide feja</i> , they pass	<i>dabundēje fējide</i>	the bygone dries.
VII. Class. <i>hirkedde</i> , the saddles	<i>hide foti</i> , they fit	<i>hirke fotude</i>	fitting saddles.
VIII. Class. <i>tatājidi</i> , the walls	<i>hidi yuwo</i> , they hang	<i>tatāji yūwūdi</i>	hanging walls.
<i>dahājidi</i> , the inkstand	<i>hidi ulku</i> , they are cracked	<i>dahāji ulkudi</i>	cracked ink- stands.
IX. Class. <i>mājede</i> , <i>diede</i> , waters	<i>hide wāra</i> , they flow over	<i>māje wārde</i>	waters inundat- ing
X. Class. <i>dawādede</i> , dogs	<i>hide wota</i> , they bark	<i>dawāde wotude</i>	barking dogs.
XI. Class. <i>jurkēlede</i>	<i>hide jawa</i> , they rise	<i>jurkēle jāwūde</i>	ascending smokes.
XII. Class. <i>nījede</i> , the ele- phant's teeth	<i>hide hebbika</i> , they are got	<i>nīje hebbāde</i>	elephant's teeth being got.

The def. noun in plural.	The subjective pron.	The particip. present.	Version.
XII. Class. <i>dēidi</i> , the cows	<i>hibbe</i> , or <i>hīdi</i>	<i>dēi rīmudi</i>	calving cows.
XIII. Class. <i>nyūdidi</i> , the ants	<i>rīma</i> , they calve <i>hīdi nyāma</i> , they eat	<i>nyūdi nyāmudi</i>	eating ants.
<i>konnēlidi</i> , the wars	<i>hīdi bonni</i> , they destroy	<i>konnēli bonnīdi</i>	destructive wars.
XIV. Class. <i>nāidi</i> , the cows	<i>hīdi dāni</i> , they sleep	<i>nāi dānudi</i>	sleeping cows.
XVI. Class. <i>paigoikoi</i> , the slave girls	<i>hītkoi wūla</i> they cry	<i>paigoi wūlukoi</i>	weeping slave girls.
XVIII. Class. <i>delbōjeda</i> , the grapes	<i>hīde bendi</i> , they are ripe	<i>delbōje bendude</i>	ripening grapes.

§. 77. The Auxiliary verbs *wona* and *fāla*.

As to *wona* we have only to refer to §. 69 of the compound verbal infinitive, where the auxiliary efficiency of the verb *wona*, to be, in association with other verbs, has been explained, and it will be remembered that my infinitive in connexion with *wona* obtains the force of an active finite verb, viz.: *owona arde*, he is coming. The signification seems to enter more the participial mode of expression, as: *hoinude owoni*, he has been acting deceitfully. It is certainly a peculiarity that only *wona* and not *lada* can be used as an auxiliary, although *mido lāda* means I am, I am present, or there, as: *piṅgāje-amme wonali fēlude* means, our guns did not go off; but the Fulbe would forbid saying: *piṅgāje-amme ladāli fēlude*. We conclude this para. by giving the tenses and forms of inflexion of *wona*.

The present, <i>mi wona</i>	the neg. <i>mi wonā</i> and <i>wonata</i> .
„ aorist, <i>mi woni</i>	„ <i>mi wonāli</i> .
„ plusqm.-pf., <i>mi woninō</i>	„ <i>mi wonānō</i> .
„ future, <i>mi wonai</i>	„ <i>mi wonātā</i> .
„ infinitive, <i>wonde</i>	the partic., <i>wondo</i> , pl. <i>wombe</i> .
	„ past, <i>wonādo</i> , „ <i>wonābe</i> .

If the particips refer to impersonal and inanimate nouns the plural endings are either *wonli* or *wonūdi*, as in the sentence, *Janfaji wonūdidi wota hoinū-la*, lies have had to do with it, don't trouble me. The plural of *Janḡfa* is *Janfaji*, in the definite state *Janfajidi*, *calumnies*, *lies*, and therefore the past partic. is *wonūdidi*.

Besides the first radical conjugation a form occurs in the intensive conjugation: *mi' wonḡa*, I am with somebody in company or in his house, I stay with another; in the subjective conjugation, *be wonūri-duḡ*, they kept themselves there; and also one in the causative conjugation, *wonani duḡ mādu*, that is for thee.

§. 78. The incomplete verb *fāla*, it is expedient, it must be.

This verb is considerably defective, as it possesses only a present tense and this one form stands for all differences of time and modifications of speech. There is also a negative in use, as :

1 pers. singl. *mido fāla*, or in pass. form, *mi falāma*, it is necessary for me, I must.

2 pers. *ʾan fāla*, thou must, or *ʾan falāma*.

3 „ pl. *o fāla*, he must, or *o falāma*, etc.

The negative is given with the pass. neg. affix *ka* :

1 pers. neg. *miḡ fālaka*, I must not.

3 „ pl. *beḡ fālaka*, they must not.

If construed with a verb, *fāla*, like other incomplete verbs, governs the infinitive; *o fāla haḡude*, he must start for a pilgrimage; or neg. *o fālaka dānude*, he must not sleep; *o fālaku wiḡide*, he must not speak. As soon as there is the infinitive of a transitive verb which governs an accusative pronoun depending from *fāla*, it is the latter, not the infinitive, that has to receive the pronoun, as : *miḡ fāla-mo andude*, I want to know him; *ko ʾan fāla-mo jābude?* must thou give him an answer? with negation: *no meḡ falāka-be hullde*, we must not fear them; *puḡi-amme hūdi falāka-duḡ nyāmude*, our horses must not feed on that; *Meḡ fāla jokiti minirūbe-amme meḡ falāka-be aḡude*, we must follow our brothers; we must not forsake them.

CHAPTER XXVI.

§. 79. The Second or Intensive Conjugation.

A. The Indefinite or Simple form.

I. General Remarks. Comp. Dr. Barth, II. Vol., pag. 133, *b* to *c*. The technical difference between this and the first conjugation is the junction of an increased syllable to the simple form of the verb. This syllable of increase is therefore a regular complement for the present tense, the two praeterits, the future and the particips. Verbs ending in the Radical Conjugation with *a*, *e* or *i*, obtain the intensive form by the addition of the syllable *tū*, short, in contradistinction to the simple negative *tā*, long, to the termination of the present tense. The negative increases the *tū* into *tūko*. The remaining forms of the present are analogous in their formation with those of the radical conjugation. In the infinitive the *ta* of the finite form becomes *tūde* or *tāde*. In the partic. active, *tūdo*, and in the past partic. *tādo*. In order to state the signification proper to this form we thought it right to call it the Intensive Conjugation as generally taken it *does not* alter the meaning of the verb in its simple form, but bestows upon it *importance* and *precision*. We have now also to direct attention to some deviations in the formation of the intensive form. If the stem of a verb ends in one of the linguals, *ll*, *m*, *n*, *r*, the increase syllable *ta* is in many, but not in all cases, joined to its stem instead of to the end; besides this, another peculiarity appears with this same class of verbs, viz., that the syllable of increase *ta* is now and then found introduced by repetition, as: from *mido ara*, I come, the intensive present can be *mi arta*, or *miñ artata*, I arrive, come to a person or a spot. Of *mi dūra*, I stand, the intensive form occurs in a twofold shape likewise, as: *miñ dartata*, I stop, make a stand, or, I keep in; and of *mi dāra*, I look, exists the form *koruñ dārtata*, what are you looking out for?

a. We proceed now to introduce examples of the simple form of the verb possessing the intensive affix *ta* in the present tense.

Of *mido joki*, I follow, hold on, obey, the intensive form, *miñ jokitā*, I keep, I hold on, obey I obey.

1 pers. singl. *miñ jokitā*, I keep and I obey neg. *miñ jokitāko*.

2 „ *an jokitā*, thou obeyest „ *an jokitāko*.

3 „ *o jokitā*, he „ „ *o jokitāko*.

1 pers. pl. *meñ jokitā*, we obey „ *meñ jokitāko*.

2 „ *on jokitā*, you „ „ *on jokitāko*.

3 „ *ben jokitā*, they „ „ *ben jokitāko*.

Inf. *jokitude* and *jokitāde*, to keep, to obey; caus. inf. *jokitugol*.

Partc. *jokitūdo*, pl. *jokitube*, partc. pl. *jokitādo*, *jokitābe*.

Or of *mido hauta*, I reach; the intensive form is *miñ hautata*; *miñ hautita* also occurs.

1 pers. singl. *miñ hautata* or *hautita*, I meet with, I meet with a person.

2 „ *an hautata*, thou „ neg. *an hautatāko*.

1 pers. pl. *meñ hautata*, we „ „ *meñ hautatāko*.

Inf. *hautitude*, or *hautitāde*; caus. inf. *hautitugol*.

Partc. *hautitudo*, pl. *hautitube*, partc. pass. *hautitādo*, pl. *hautitābe*.

b. Verbs the stems of which terminate with the lingual letters, *ll*, *m*, *n*, *r*, generally accept the intensive affix to the stem.

Of *mido wona*, I am, the intensive form is *miñ wonta*, I stay, live with.

1 pers. singl. *miñ wonta*, I stay with neg. *miñ wontako*.

2 „ *an wonta*, thou „ „ *an wontako*.

3 pers. pl. *ben arta*, they „ „ *ben wontako*.

Inf. *wontude*, being with a person, and *wontāde*; caus. inf. *wontagol*.

Partc. *wontudo*, pl. *wontube*, partc. pass. *wontādo*, pl. *wontābe*.

Of *mido ara*, I come, the intensive form is *miñ arta*, I arrive.

1 pers. pl. *meñ arta*, we arrive neg. *meñ artako*.

2 „ *on arta*, you „ „ *on artāko*.

3 „ *ben arta*, they „ „ *ben artāko*.

Inf. pl. *artude*, constr. inf. *artade*, caus. inf. *artugol*.

Partc. act. *artudo*, partc. pass. *artado*.

„ „ pl. *artube* „ „ pl. *artābe*.

c. Verbs terminating in the simple form of the present in *o* or *u*, receive in the intensive form the affix *to*.

The remaining parts of the present tense are formed in a manner analogous to the verbs in *o* of the first or Radical Conjugation, viz.:

Of *mido halku*, I perish, the intensive form is *miñ halkuto*, I perish, am lost.

1 pers. singl. *miñ halkuto*, I am lost neg. form, *miñ halkutāko*.

2 „ *an halkuto*, thou art lost „ *an halkutāko*.

3 „ *o halkuto*, he is „ „ *o halkutako*.

Inf. noun *halkutōde*, partic. *halkutōdo*, *halkutōbe*, partic. pass. *halkutādo*, *halkutābe*.

Of *miñ tōro*, I pray, the intensive form is *miñ tōroto*, I beg & pray.

3 pers. singl. *o tōroto*, he begs a person, he asks Neg. *o tōrotāko*.

3 „ pl. *beñ tūroto*, they ask a person 3 pers. „ *beñ tōrotāko*.

Inf. noun, *tōrōtode*, to beg of one, constr. inf. *tōrotāde*.

Partic. act. *tōrotōdo*, pl. *tōrotōbe*, partic. pass. *tōrotādo*, pl. *tōrotābe*.

Note. Also the verbs in *o* if terminating their stems with one of the lingual letters, *l, m, n, r*, and the pal. *ñ*, form the intensive in the same way as the verbs in *a*, given above.

Of *mido wuro*, I return, leave, the intensive form is *min wurto*, I come out of, away from a place.

3 pers. singl. *owurto*, he comes out neg. *o wurtāko*.

3 „ pl. *beñ wurto*, they come out „ *beñ wurtāko*.

Inf. noun, *wurtude*, constr. inf. *wurlāde*.

Partic. *wūrtudo*, pl. *wurtube*, partic. pass. *wurtādo*, *wurlābe*.

Of *mido jaño*, I read; intensive form *miñ jañto*, I read.

1 pers. singl. *miñ jañto*, I read and I dictate neg. *miñ jañtāko*.

2 „ *an jañto*, thou „ *an jañtāko*.

3 „ *o jañto*, he reads „ *o jañtāko*.

Inf. noun, *jañtude*, and constr. inf. *jañtāde*, to read.

Partic. act. *jañtudo*, pl. *jañtube*, partic. pass. *jañtādo*, pl. *jañtābe*.

This verb counting among the active verbs commands the ending *a* as well, as: 1 pers. *miñ jañta*, neg. *jañtako*; the infinitive may be *jañtode* or *jāntude*; the part. act. *jañtōdo* or *jañtudo*.

d. The imperative, although less frequent, is analogous in formation to the simple form of the radical conjugation.

Of *mido darta*, I stop, the imperative forms thus :

2 pers. singl. *ʌn dartū* or *yo-ʌn darta*, make thou a stand, stop.

3 „ *yo o darta*, let him stop ; the termination *a* is more exactly the form of a conjunctive present.

2 pers. pl. *darte* and *yo-on darte*, stop ye.

3 „ *yo be darte*, let them stop.

Of *mido himoto*, I get up.

2 pers. singl. *himoto* and *ʌn himoto*, get thou up.

3 „ *yō o himoto*, let him get up.

2 pers. pl. *himote* and *on himote*, get you up.

3 „ *yo be himote*, let them get up.

e. The Conjunctive.

The conjunctive is formed similarly to the simple form of the radical conjugation by giving the prefix *parto. yō* to the present tense.

Of *mido nellta*, I sent for or to somebody, something.

1 pers. singl. *yo' min nellta-mo*, I must send (this) for him.

2 „ *yō ʌn nellta-mo*, thou must send (this) for him.

3 „ *yō o nellta-be*, he must send (it) for them.

3 pers. pl. *yo be nellta-be*, they must send (it) for them.

Of *mido jōdoto*, I sit down.

1 pers. singl. *yo min jōdoto*, I must sit down.

2 „ *yo ʌn jōdoto*, thou must sit down.

3 „ *yo o jōdoto*, he must sit down.

1 pers. pl. *yo men jōdoto*, we must sit down.

2 „ *yo on jōdoto*, you must sit down.

3 „ *yō beñ jōdoto*, they must sit down.

For the negative conjunctive and imperative the neg. conjunction *wōta* precedes the verbal pronoun and stands in the place of the positive particle *yō*, as : *wōta jōdoto*, do not sit down, *wōta ʌn nellta-be*, do thou not send (it) to them.

f. The intensive aorist obtains analogous to the termination *i*, the intensive affix *tī*, neg. *tāli*, and continues in the remaining

forms of inf. parto. unchanged from the simple aorist of the first conjugation, viz. :

Of *mido hauti*, simple form, the intensive aorist is *miñ hautiti*, I met with a person.

1 pers. singl.	<i>miñ hautiti</i> , I met with a person	Neg. <i>miñ. hautitāli</i> .
2	„ <i>ʋañ hautiti</i> , thou didst meet with „	„ <i>ʋañ hautitāli</i> .
3	„ <i>o hautiti</i> , he met with a person	„ <i>o hautitāli</i> .
1 pers. pl.	<i>meñ hautiti</i> , we met with „	„ <i>meñ hautitāli</i> .
2	„ <i>ʋoñ hautiti</i> , you met with „	„ <i>ʋoñ hautitāli</i> .
3	„ <i>beñ hautiti</i> , they met with „	„ <i>beñ hautitāli</i> .

Inf. noun, *hautiti*, (*hautitide*) constr. inf. *hautitāde*, caus. inf. *hautitigol*.

Act. partic. *hautitido*, pass. *hautitādo*.

Of *mido joka*, I follow, simple aorist, *miñ joki*, intensive aorist, *miñ jokiti*.

1 pers. singl.	<i>miñ jokiti</i> , I keep, hold, obey	Neg. <i>miñ jokitāli</i> .
3	„ <i>o jokiti</i> , he keeps, obeys	„ <i>o jokitāli</i> .

Ex. gr. *Wobe Jallunkēbe jokiti lamdo Timbo*, some of the Susu people obeyed the king of Timbo.

Or, *wobe e Fulbe Fūta jokiti puji*, some of the Fulahs of Futa are horse keepers.

g. The Intensive Plusquam-perfect.

This tense is derived from the aorist, whilst the point of difference consists of the prolongation of the affix *ti* into *tino*; in all other respects the end inflexions follow the plusquam-perfect of the radical conjugation. The positive form ends with *tino*, the neg. with *tāno*.

Of *mido hauti*, I met, reached; is in the intensive plusq.-perfect, *miñ hautitino*, as :

1 pers. singl.	<i>miñ hautitino</i> , I had met with	Neg. <i>miñ hautitāno</i> .
2	„ <i>ʋañ hautitino</i> , thou hadst „	„ <i>ʋañ hautitāno</i> .
3	„ <i>o hautitino</i> , he had „	„ <i>o hautitāno</i> .
1 pers. pl.	<i>meñ hautitino</i> , we had met	„ <i>meñ hautitāno</i> .
2	„ <i>ʋoñ hautitino</i> , you „	„ <i>ʋoñ hautitāno</i> .
3	„ <i>beñ hautitino</i> , they „	„ <i>beñ hautitāno</i> .

Thus, of *mido jata*, I read, is the intensive aor. *jasti*, the plusq. *jastino*. Of *mido joka*, I follow, is the intensive aor. *jokiti*, the plusq. *jokitino*.

We introduce now some intensive forms in the tenses of the present, the aorist and the plusquam-perfect.

The Present.	The Aorist.	The Plusq.-perfect.
<i>mido fobito</i> , I remain	<i>miñ fobiti</i>	<i>miñ fobitino</i> .
„ <i>hegoto</i> , I pass over	„ <i>hegiti</i>	„ <i>hegitino</i> .
„ <i>yahata</i> , I go away	„ <i>yahiti</i> or <i>yāhti</i>	„ <i>yahitino</i> or <i>yāhtino</i> .
„ <i>dānatā</i> , I sleep	„ <i>dāniti</i>	„ <i>dānitino</i> .
„ <i>jetātā</i> , I seized	„ <i>jetiti</i>	„ <i>jetitino</i> .
„ <i>wadūtā</i> , I do	„ <i>waditi</i>	„ <i>waditino</i> .
„ <i>tōrotō</i> , I pray	„ <i>tōriti</i>	„ <i>tōritino</i> .
„ <i>fomboto</i> , I shave	„ <i>fambiti</i>	„ <i>fombitino</i> .
„ <i>sūmoto</i> , I fast	„ <i>sumiti</i> & <i>sumti</i>	„ <i>sumitino</i> & <i>sumtino</i> .
„ <i>fitoto</i> , I spin	„ <i>fititi</i>	„ <i>fititino</i> .
The Neg. Present.	The Neg. Aorist.	The Neg. Plusq.-perf.
<i>miñ fobitāko</i> , I stay not behind	<i>miñ fobitāli</i>	<i>miñ fobitāno</i> .
„ <i>hegītāk</i> , I pass not over	„ <i>hegitāli</i>	„ <i>hegitāno</i> .
„ <i>yahatāk</i> , I go not	„ <i>yāhitāli</i>	„ <i>yahitāno</i> .
„ <i>dānatāk</i> , I sleep not	„ <i>dānitāli</i>	„ <i>dānitāno</i> .
„ <i>jetatāko</i> , I seize not	„ <i>jetitāli</i>	„ <i>jetitāno</i> .
„ <i>wadatāko</i> , I do not	„ <i>waditāli</i>	„ <i>waditāno</i> .
„ <i>tōrotāko</i> , I pray not to	„ <i>tōritāli</i>	„ <i>tōritāno</i> .
„ <i>fombotāko</i> , I shave not	„ <i>fombitāli</i>	„ <i>fombitāno</i> .
„ <i>sūmotāko</i> , I fast not	„ <i>sūmitūli</i> & <i>sumtāli</i>	„ <i>sumitāno</i> & <i>sumtāno</i> .
„ <i>fitolāk</i> , I spin not	„ <i>fititāli</i>	„ <i>fititāno</i> .

There are many verbs which undergo this form, but instead of losing space with their enumeration we refer the reader to the vocabulary which is the proper place for further examples.

II. *Special* and *correlative* signification of the intensive form. Starting from the fact of the *strength* and *precision* which this form bestows upon the simple meaning of verbal stems in the radical

conjugation, we must justly allow the possibility that the intensive reserves other *modifications* and *shades* of meaning for its application, besides the mere stress or importance which it mostly bestows upon the simple present stem.

1. It is frequently the case that if a subjective or intransitive verb assumes the intensive form the meaning of the simple verb undergoes a difference in so far that its new force has to do more with the *purpose attained*, or the *result gained* by the energy resting in the simple verb; and therefore the meaning of the latter must undergo a change, as :

mido ara, I come; the intensive is *miñ artā*, and also *artātā*, I arrive at a place, *arta* c. *ē* obj., I bring.

mido wona, I am; intensive, *mido wonta*, I stay with, live with a person, viz. : *bido lamdo-on wonti Šuihu Al Haji Omaru*, the son of the king stayed with Sheikh Al Haji Omar. *mido nulla*, I send an object or a person; intensive, *miñ nullta*, I send something for a person, also c. *ē* pers. out loc., to a person or place. We give some ex. from the intensive aorist of *miñ nullti*, I send to one; sometimes *nullti* governs its obj. with *ē*, to send to a person, as :

be nullti ē Ba-Demba, they sent to Ba-Demba. *o nullti awa yo be himu*; *tuma Karamoko Alfa nulti ē mabbe*, he sent word (to them), now they must get up; then Karamoko Alfa sent to them. *o nullti o jābāli nōtāde Almāmi eñ*, he sent word, he will not reply the Imams. *Al Imāmi jeti miranḡdi o nullti Buila*, Al Imami took the property and sent it to Baila.

Of *mido joka*, I follow, hold, the intensive form is *miñ jokita*, I obey, keep, provide for; the constr. inf. is *jokitāde*, cum affix *be* of the accusative *jokitāde-be*.

Fūta fow renti Kebāli be walliti Ibrahīma Kabba jokitāde-be, the whole of Futa assembled at Kebali, they assisted Modi Ibrahim Kabba to keep (to maintain, provide for) them. *o Jokiti puji*, he keeps or trades in horses; *jokiti lo puji*, a horse-dealer.

Of *mido tōro*, I pray, the intensive form is *miñ tōroto*, I beg, ask, seq. acc. with regard to persons and to God, as :

Jōnuw-on jāboto kalla me torotōdō-me, the Lord answers every one who asks Him.

Of *mido borra*, I root up, the intensive is *miñ borrtā*, I undress.

Of *mido hauta*, I reach, the intensive is *miñ hautātā*, I meet with.
be hautiti be motinfini gallēje-mabbe, they met together; they repaired each other's farms.

Of *mido yi-i*, simple aor. I saw, is the intensive, *miñ yi-iti*, I had an interview.

Of *mido hāla*, I speak, the intensive aorist is *miñ hālī*, I converse with, as:

bibe Sēiben e bibe Sēiben yi-iti be hālī fī jihādi en lādi Fūta, the tribes of Seri and Sei had an interview; they conversed about a crusade into the parts of Futa.

Of *mido hamo*, I go to a country or place, the intensive aor. is *miñ hamiti*, I settle down, I keep, reside in a place, as:

o hamiti Sokotoro, he settled down in Sokotoro.

Of *mido hauti*, 1 pers. aor. I arrived, reached, intens. aor. *miñ hautiti*, I hold a meeting: *be hautiti fī lamīngol be woni don*, they held a meeting for the sake of electing a king; they stayed there.

Further occurs the intensive aorist from *miñ hauti*, with the meaning, I overtake, fall in with, as: *maube Fūta to be foufīno don konnōngu hēuti-ē*, in the place the chiefs of Futa had taken rest the war overtook them.

Of *mido aši*, 1 pers. simple aorist, I leave alone, let go; the intensive form is *miñ ašiti*, I give up for the sake of another, I transfer to another, viz.:

Jerno Baila wi-i to Alfa Othmāna, š-añ ašiti-kam konnōngu e kūgal am miñ gērai fēre, Alfa Othman said to Baila the scribe, if you leave the command of the army to me, as my business, I will make a trial.

There are numerous verbs in the simple form which become intensive in this above given direction.

2. The intensive form seems also to come into use for cases of doubt, uncertainty, and hesitation.

We have of this occurrence but one example to give:

o himike o andā ko wadātā, he got up not knowing what to do.

3. The *potential* force of the intensive is evident in many ways,
vis. :

o nyāmātā ko hēwi, he is able to eat a great deal.

Or, *be nullti awa yo be himu doñ mo taji masibo o jōdūtāko*, they sent to (them) they must get up; he or (those) who settle strife can not sit down.

Or, *bawa o lanni jetide ko jetātā o jōñi-mo sutirgaṅgal*, when he had succeeded in seizing whatever he could lay hold of, he delivered the key to him.

honde kalla ko wadātā-on wada en kalla, anything that may do (or be sufficient) for you, can do for us all.

Or, *o doki o dāratāko hāto o hauti Futa Jallo*, he ran; he dared no more to make a stand until he reached Futa Jallo.

4. Natural *disposition*, *custom*, and *habit*, require intensive forms,
vis. :

renḡwo Israīla o dānatāko o nāmatāko, the keeper of Israel cannot slumber or sleep.

Or, *koburi motude musibe nībātā dendaṅgal-mabbe to gḡtel e dewal*, it is excellent for brethren to dwell together in peace and unity.

Or, *boddindi jippoto to rēdu-mairi*, the snake creeps on its belly.

Or, *passotḡbe nobe rēnata to bḡwal—passotḡdo*, road-cutter, robber; robbers are in the habit to lurk by the road.

5. *Duration* and *repetition* seem to command the intensive form,
vis. :

mido fobito, I spin

mido sūmoto, I keep the fast.

mido fomboto, I shave myself

mido hegoto, I pass over, remove

to, proceed; also I transcribe, copy.

mido eketa, I teach

mido eketo, I learn.

mido jiwutake, I take rest.

6. The following intensive aorists seem only to bestow a *stress* upon the meaning of the simple verb.

Of *mido hḡdi*, I go away, return home :

ko gedal Alfau Omaru o hḡditi e yimbe mako o haburui bāba-mako, the son of Alfa Omar went home with his people to bring information to his father.

Alimāmi Omaru nōditi Fūta fī warēde Alfa Omaru, Alimami Omar called Futa on account of the murder of Alfa Omar.

mido nōdi, 1 pers. simple aorist, I called.

mido halko, I am lost, I perish, 1 pers. present, first conj.

miny-am yo meṣ yilti wota meṣ halkoto, my brother, we must return, lest we perish.

Of *miṣ foki*, I move, get away.

Alimāmi en wi:i yimbe-mabbe yo waṣ hōde; be fokiti, both the Imams spoke to their people, Go away! they moved away.

Of *miṣ wallu*, I help; intensive aorist, *miṣ walliti*, I help, I assist.

Fūta fō renti be walliti Ibrahim Kabba, all Futa assembled; they gave assistance to Ibrahim Kabba.

7. Transitive verbs, by exchanging the ending *tu* for *to*, become intransitive or reflexive, as observed above when we treated of the medium of the first radical conjugation, as:

Of *mido fombo*, I shave; the intensive is reflexive, *mido fomboto*, I shave myself.

Of *mido eketa*, I teach; „ intransitive, *mido eketo*, I learn.

Of *mido timmu*, I finish; „ subjective, *mido timmoto*, I am an accomplished person.

B. The Definite or Strong Form.

Although but a few examples have come to our notice, yet these scanty specimens are a proof of the existence of a definite or strong form, even in the intensive conjugation. We give as examples the few verbs known to us in the three tenses in which the strong form finds expression; these are the *present* tense, the *aorist* and the *plusquam-perfect*. The inflexion is similar to that of the definite form in the first or radical conjugation. The ending of the positive present is the increase of the affix *tā* into *tāke*; the neg. is *tāko*, as:

mido jiwutake, I take rest, is the intensive form of *mi jiwuta*.

The Present Tense.

Negative.

1 pers. singl. *miṣ jiwutāke*, I take rest

miṣ jiwutāko.

2 „ *waṣ jiwutāke*, thou

waṣ jiwutāko.

3 „ *ō jiwutāke*, he

o jiwutāko.

3 pers. pl. *beṣ jiwutāke*, they take rest

beṣ jiwutāko.

Verbs terminating in *u* or *o*; the intensive definite present is:

- | | | |
|----------------|---------------------------------------|-----------------------------|
| 1 pers. singl. | <i>mido lellütüke</i> , I stir milk | neg. <i>miñ lellutäko</i> . |
| 2 „ | <i>ʷan lellütüke</i> , thou „ | „ <i>ʷan lellutäko</i> . |
| 3 „ | <i>ō lellütüke</i> , he stirs „ | „ <i>o lellutäko</i> . |
| 3 pers. pl. | <i>beñ lellütüke</i> , they stir milk | „ <i>beñ lellutäko</i> . |

Of *mido hautita*, I meet with, the definite intensive is *mido hautitake*.

Of *pujungu lallata*, the horse is shying, „ „ *hiñgu lalläläke*, it is shying.

b. The strong form of the intensive aorist in the positive ends in *tike* and in the neg. in *täke* (long *ā*).

- | | | |
|----------------|--|----------------------------|
| 1 pers. singl. | <i>miñ jiwutike</i> , I took rest | neg. <i>miñ jiwutäke</i> . |
| 1 pers. pl. | <i>meñ lellütike</i> , we stirred milk | „ <i>meñ lellutäke</i> . |
| 3 „ | <i>beñ hautitike</i> , they met with | „ <i>beñ hautitäke</i> . |

c. The strong form of the plusquam-perfect intensive.

The indefinite form *fino*, neg. *tāno*, increases in the strong intensive into *finoke*, and in the neg. into *tanōko*, respectively.

Of *mido jiwutifino*, the plusq.-perf. strong form is *jiwutinoke*, I had taken rest, viz.:

- | | | |
|----------------|--|------------------------------|
| 1 pers. singl. | <i>miñ jiwutinoke</i> , I had taken rest | neg. <i>miñ jiwutanōko</i> . |
| 2 „ | <i>ʷan jiwutinoke</i> , thou hadst „ | „ <i>ʷan jiwutanōko</i> . |
| 3 „ | <i>o jiwutinoke</i> , he had „ | „ <i>o jiwutanōko</i> . |
| 1 pers. pl. | <i>meñ jiwutinoke</i> , we had „ | „ <i>meñ jiwutinōko</i> . |

Of *miñ hautifino*, I had met, the strong form is *hautitinoke*.

- | | | |
|-------------|--|-------------------------------|
| 2 pers. pl. | <i>ʷon hautitinoke</i> , ye had met with | neg. <i>ʷon hautitanōko</i> . |
| 3 „ | <i>beñ hautitinoke</i> , they „ | „ <i>beñ hautitanōko</i> . |

With the exception of the finite form of the verb it has not come to our observation that inf. or particips exist in the strong form, nor have we been able to detect a passive form with strong inflections.

§. 80. The Intensive of the Medium.

Refer also to Dr. Barth, II. Vol., page 133, b and c.

Here we have at first to refer to §. 70, where we have directed attention to the medium as it appears in the simple form of the radical conjugation. From the forms we are able to give below

it will be seen that the stress and importance which the intensive form conveys can be transferred to the medium also. As for active and transitive verbs the affix *ta* is the characteristic for the intensive form thus, the affix *te* for praesens and praeterit and *təno* for plusquam-perfect, seems to indicate in the first place, a passive turn of the verb; but also in the second place, the same affix often serves to express a subjective, intransitive or even reflexive meaning; verbs of this kind or category appear with this intensive affix in those cases especially where they describe an inward process such as of the mind or the feelings, or a state of suffering. Thus it comes that the course of this intensive form serving sometimes the passive, sometimes the intransitive or reflexive may on account of its holding the mean line between two qualifications, be justly styled the Intensive Medium.

The forms we introduce are taken from the original traditions and the end inflexions of the forms of the intensive medium would be the following: positive present ending in *te* joined to the end of the simple form; the negative in *tāko*, the infinitive in *təde*, the partic. in *tədo*, pl. *təbe*; *mido inna*, I call, active present of the simple form.

1. The Present tense for Passive meaning.

The Positive.		The Negative.	
1 pers. singl.	<i>miñ innate</i> , I am named		<i>meñ innatāko</i> .
2	„ <i>ʾaṇ innate</i> , thou art named		<i>ʾan innatāko</i> .
3	„ <i>o innate</i> , he is	„	<i>o innatāko</i> .
1 pers. pl.	<i>meñ innate</i> , we are	„	<i>meñ innatāko</i> .
2	„ <i>ʾoṇ innate</i> , you are	„	<i>ʾoṇ innatāko</i> .
3	„ <i>beñ innate</i> , they are	„	<i>beñ innatāko</i> .

Of *mido fōlu*, I defeat, drive to flight, the medium intensive is *miñ fōlate*.

1 pers. singl.	<i>miñ folate</i> , I am defeated	neg.	<i>miñ fōlatāko</i> .
2	„ <i>ʾaṇ fōlate</i> , thou art	„	<i>ʾaṇ fōlatāko</i> .
3	„ <i>o folate</i> , he is	„	<i>o fōlatāko</i> .

Inf. noun, *fōlatəde* or *fōlate*, partic. *fōlatədo*, pl. *fōlatəbe*.

Mido wia, active present, I say, I speak, and *mi wiri*, aor., I said, spoke.

Of *mido wiu*, I am called, the medium intensive is *miñ wiute*.

1 pers. pl. *meñ. wiute*, we are called neg. *meñ wiutako*.

2 „ *on wiute*, you „ „ *on wiutako*.

3 „ *beñ wiute*, they „ „ *beñ wiutako*.

Inf. noun, *wiutēde*, or *wiute*, partic. *wiutēdo*, pl. *wiutēbe*, or *wiutēde*, impersonal form.

Of *mido waro*, I am killed; act. *mi wara*, I kill; medium intensive, *warate*.

3 pers. singl. *o warate*, he is killed neg. *o waratāko*.

3 pers. pl. *beñ warate*, they are „ „ *beñ waratāko*.

Inf. noun, *waratēde*, or *warate*, partic. *waratēdo*, pl. *waratēbe*.

We give now a few examples of the intensive medium with *intransitive* or reflexive signification.

Of *mido tawa*, I find, the intensive medium is *miñ tawate*, I suffer, I experience, or impersonally taken, it happens unto me.

1 pers. singl. *miñ tawate*, I experience, suffer a thing, neg. *miñ tawatāko*

3 „ *o tawate*, he suffers that „ *o tawatāko*.

3 pers. pl. *beñ tawatē*, they „ „ *beñ tawatāko*.

Inf. noun, *tawatēde*, or *tawate*, partic. *tawatēdo*, pl. *tawatēbe*.

Of *mido saura*, or *souru*, I give advice, the medium intensive is *mido saurate*, I deliberate, discuss, I take advice.

1 pers. pl. *meñ saurate*, we deliberate neg. *miñ sauratāko*.

3 „ *beñ saurate*, they „ „ *beñ sauratāko*.

Of *mido wūla*, I weep, the intensive medium is *miñ wulate*, I weep, am weeping.

3 pers. singl. *o wulate*, he weeps neg. *miñ wulatāko*.

3 pers. pl. *beñ wulate*, they weep „ *beñ wulatāko*.

2. The Aorist of the Intensive Medium.

The simple form of the medium accepts the affix *te*, neg. *tāke*.

The active and transitive verb *miñ fōla*, I defeat, put to flight, appears under this form with passive meaning. The simple form of the medium is *fōle*, the intensive, *fōlete*, he is defeated.

3 pers. singl. *o fōlete*, he has been put to flight neg. *o fōlatāke*.

3 pers. pl. *be fōlete*, they have been „ „ *be fōlatāke*.

Inf. noun, *fōletēde* and *fōlete*, partic. *fōletēdo*, pl. *fōletēbe*.

Or. *o ware*, 3 pers. simple medium; the intensive is *o warete*.

3 pers. singl. *o warete*, he was killed neg. *o waratake*.

3 pers. pl. *beñ warete*, they were „ „ *beñ waratūke*.

Inf. *warete* and *waretāle*, partic. *waretēdo*, pl. *waretēbe*.

The aorist of the intensive medium with intransitive or subjective meaning.

(Of *o wule*, 3 pers. simple aorist, the intensive medium is *wulete*.

3 pers. singl. *o wūlete*, he or she wept neg. *o wūlatāke*.

1 pers. pl. *meñ wūlete*, we wept „ *meñ wūlatāke*.

3 „ *beñ wūlete*, they wept „ *beñ wūlatāke*.

Thus, of *o wia*, he is called, 3 pers. medium, the intensive med. aorist, *ō wīete*.

o inne, he is named, 3 pers. medium, the intensive med. aorist, *o innete*.

The negatives of these forms are, *o wīetāke* and *o innetāke*.

8. The Plusquam-perfect in the Intensive Medium.

The end inflexions are: the increase of the affix *te* of the previous aorist into *tēnō*, neg. *tanōko*.

Of *o wiete*, 3 pers. simple aorist, the plusq.-pf. is *wīetēno*, as:

3 pers. singl. *o wīetēno*, he had been called neg. *wīetanōko*.

3 pers. pl. *beñ wīetēno*, they „ „ *beñ wīetanōko*.

Or of *o warete*, he was killed; the plusquam, *o waretēno*, etc.

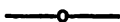
§. 81. Some examples in elucidation of the use of the Medium.

Before we close this Chapter we insert a few examples that will show the existence, and indicate the forms, of the intensive medium. As to the modification of the meanings of the medium intensive, we refer to the simple medium, §. 79, II., 4 & 5.

As: *lamdo e horēje mako be natu nder sarende be saurate*, the king and his head men, they enter the town, they deliberate. *kalla tq be badi tataka konnō be tawate*, every time they approached the wall thus it happened unto them, (or also, *be tawate*, they were found in such a plight). *Šaihu Al Haji tuma owoni yahde sāre Dengerawi yimbe wi-i: o wūlate*, when Sheikh Al Haji was going to Dengerawi people said he was weeping. *ko Sēri jibini bibe tō Fukumba honden sāre woni Hūkunde Māje, ko lēdi wīetēno jāede ko tati Burūa,*

Fukumba, Kebāli, koden tati woni alhāli Timbo, Seri begat sons at Fukumba, a town in the Middle-river land, a country that has been named after three towns, Buria, Fukumba, Kebali; these three are in the jurisdiction of Timbo. *Allah iti jembe-mabbe iude ndere nyande be hebbāli jembe e Alimāmi kalla tɔ be hauri be fōlete ha jōne*, God took away their power; from this day they were powerless against the Alimams; whenever they came to fight they were put to flight.

At the close of these notes upon the two first conjugations we have to direct attention to a different form of the plusquam-perf. terminations. The termination *no* being expressive of time past appears to act in the force of a temporal adverb and to take its place in the formation of the particips after the termination *do*. Thus: partc. med. *wiēdo-nō*, instead of *wienōdo*, the impers. partc. *wiedénō* instead of *wienōde*; the partc. intensive, *hautitido-no*, instead of *hautitinōdo*; the plusq. of intense medium, *waretādo-no*, instead of *waretenōdo*; the plusquam of intense medium of *o wiēte* is *wietādo-nō*, instead of *wietenōdo*.



CHAPTER XXVII.

THE THIRD OR RELATIVE CONJUGATION.

§. 82. No. I. General remarks about the relative forms. Comp. Dr. Koelle's Bornu, Chap. VIII., p. 46, §. 55; also Causative form, p. 48, §. 57. We call this form of inflexion the Relative Conjugation because the several distinctions or modifications of its use are best understood if brought into comparison with the first or radical conjugation, which we commonly style the simple form of the verb. Before we enter upon the further description of the secondary meanings of the relative forms we direct attention to the *two foremost* cases in which the language has adopted it. The one is that verbs that have an intransitive or subjective signification in the first conjugation or simple form transfer in becoming relative the energy that rests in them into activity, and make it act upon

an opposite object : thus we may simply say : 1. That intransitive verbs of the radical conjugation become transitive by entering the third or relative conjugation. 2. The other case is when verbs already transitive in the simple form appear also in the relative ; if so, they gain in most cases a *causative* force corresponding to our way of saying, *I do, perform or transact a work on account of or in behalf, in the interest of another person.* 3. In many cases the Fulde relative, when given in English governs its object indirectly with the prepositions, *for, to, unto.* Relative forms if thus employed may govern *two* objects—the one, the matter or object to be acted, operated upon, and the other the person or persons in whose interest the work is done. As an example for the first case we propose the subjective verb, *I am wise* ; this if relatively taken gives in Fulde the meaning, *I make thee wise.* In the *second case* the causative force of the transitive verb, *I keep a thing,* would be, *I keep, viz., a horse for my carriage, to drive.* We introduce these two significations of the relative form thus early in order to facilitate the understanding of the examples, illustrating the inflexion, which we now introduce.

The outward distinctive mark of difference by which the relative form is recognised is the affix *na* joined to the final *a* of the simple form of the present tense ; this affix maintains analogy with the end vowels of verbs ; thus if the present tense ends in *o* the relative affix will be *no*. This is the case with many intransitive verbs ending with this vowel and also with transitive verbs which adopt the final *o* in the medium, as : *mido windana*, I write for a person, and also, I register, make an entry of a name ; but in the passive or medium, *min windano*, I am booked, registered. Or, *mido funduno*, I am a fugitive, I flee ; of *min fundo*, I ran off ; or of *min funda*, I defeat, put to flight. And likewise in the past tenses of aorist and plusquam the final *i* of their simple forms requires the alteration of *na* into *ni* ; thus also the plusquam alters from *ino* into *nino*. The simple aorist medium of *o wia*, he is called, appears in the relative as *o wiane* ; and of *windani*, the active form, he registers ; the relative aor. med. is *windane*, he is registered.

As to the end inflexions of the relative we simply refer to those of the active voice of the simple form.

The *na* of the positive becomes *nta* in the negative.

The inf. noun ends in *nde*, the partic. *ndo*, the pass. partic. *nādo*.

1. Ex. gr.

mido anda, I know ; the relative is *miñ adana*, I inform a person.

1 pers. singl. *mido andana*, I inform neg. *miñ andanta*.

2 „ *rañ andana*, thou „ *rañ andanta*.

3 „ *o andana*, he informs „ *o andanta*.

Inf. noun, *andande*, causative inf. *andañgol*, to inform. Partic. active, *andando*, pl. *andambe*, pass. *andanādo*, pl. *nābe*. The lingual *n* is turned before a palatal into *ñ* and before a labial into *m*.

The relative verbs in *o* are similar in their inflexion.

Of *meñ fundo*, we take to flight, is the relative form *fundono*.

1 pers. pl. *meñ fundono*, we are put to flight neg. *men fundonta*.

2 „ *ron fundono*, you „ „ *ron fundonta*.

3 „ *beñ fundono*, they „ „ *beñ fundonta*.

Inf. *fundonde*, caus. *fundonñgol*, partic. *fundondo*, pass. *fundonādo*.

This verb occurs also as *fundino*, in the rel., partic. *fundinōdo*, pl. *fundinōdi*.

We give a few more examples of relative forms from intransitive roots.

Of *mido tēti*, I enjoy respect, the rel. is *miñ tētini-mo*, I honour him.

Of *mido himo*, I get up, the rel. form is *miñ himano-mo*, I make him to get up, I make him start.

Of *mido yaha*, I go, the relative is *miñ yahana-mo*, with causative force, I get him to go.

1 pers. singl. *miñ tetina-mo*, I honour him neg. *miñ tētinta-mo*.

3 „ *o tētinamo*, he honours him „ *o tētinta-mo*.

1 pers. pl. *meñ tētina-ron*, we honour you „ *meñ tētinta-ron*.

3 „ *beñ tētina-be*, they honour them „ *beñ tētinta-be*.

Inf. noun, *tētinde*, to honour, caus. inf. *tētiñgol*, in order to, partic. *tētindo*, partic. pass. *tētinādo*, pl. *tētimbe*, p. pass. *tētinābe*.

2. If the relative form commands a causative construction the following examples will suffice to show.

Of *mido mara*, I detain, keep in store, the caus. is *marana*, as :

- 1 pers. singl. *miñ marana-mo*, I keep in store for him.
 2 „ *rañ marana-mo*, thou preservest for him neg. *maranta-mo*.
 3 „ *o marana-mo*, he „ „ „ *o maranta-mo*.

Inf. *marande-mo*, his preserving, caus. *marangol*, partic. *marando*, pl. *marambe*, partic. pass. *maranādo*, pl. *maranābe*, as :

Ex. *minirāo ām mi mārana-mūda gōtuñ*, my brother, I keep something for thee.

Of *mido ara*, I come, the causative means *mi arana-mo*, I come for him, I come in his behalf, with intentions towards him.

- 1 pers. pl. *meñ arana-be*, we come for them neg. *meñ aranta-be*.
 2 „ *ron arana-meñ*, you come for us „ *ron aranta-meñ*.
 3 „ *beñ arana-mo*, they come for him „ *beñ aranta-mo*.

Inf. noun, *arande*, causative, *arangol*, coming for a person, partic. *arando*, pl. *arambe*, partic. pass. *aranādo*, pl. *aranābe*.

Of *mido wūu*, or *wāa*, 1 pers. prst., rad. conj., I say, speak, the relative prst. is *mi wiana*, I say, speak to another person.

Ex. gr. *Hibbe subifkinana-mo kalla ko be nani e kalla ko be wiñ e kalla ko be wiana nō-be*. They praised him for all they heard and for all they saw and for all they said to them. Taken from the Arabic text, Luke II., v. 20.

3. The forms of the *aorist* are analogous to the simple form of this tense, as :

- o barkini-mo*, he blessed him neg. *o barkināli-mo*.
 3 pers. pl. *beñ barkini-mi*, they blessed me „ *beñ barkināli-mi*.

Inf. noun, *barkini* and *barkinde*, caus. *barkingol*, partic. *barkindo*, *barkimbe*, partic. pass. *barkinādo*, *barkinābe*.

Of *mido dari*, I stood, the relative aorist is *miñ darni*, I make to stand, i.e., I built, set up, as : *o darni sutu*, he built a house, cum objective suffix *o darni-ndu*, he built it; or, with *sarende*, the town, *o darni-nde*, he built it.

- 1 pers. pl. *meñ darni-ndu*, we built it neg. *meñ darnāli-ndu*.
 3 „ *beñ darni-ku*, they built the wall „ *beñ darnāli-ka*,
 because *tutaka* is def. st. of *tuta*, wall.

Inf. noun, *darni*, caus. *darnigol*, cum suff. p. *darnigol-mako*, on account of his building up, partic. active, *darnīdo*, pl. *darnībe*, builders, id. pass. *darnādo*, pl. *darnābe*, imp. *darnādi*.

Remark. Stems ending with linguals *l* and *r*, accept the affix at once. Thus, of *mido hulli*, I was afraid, the relative aorist is *mi hullni-mo*, I frightened him.

4. The plusquam relative keeps also in analogy with the simple form of this tense, as: *owianīno*, he had spoken to a person, from the simple form in the first conjugation, *o wūno*, he had spoken, as: *meñ wianinō-be*, we had spoken to them; 3 pers. neg. pl. *beñ wīananōbe*, they had not spoken to.

5. The future relative follows the inflexive of the simple form.

Of *mido renti*, I am ready, future relative, *miñ rentinai arde*, I shall prepare for, I shall be ready to come, as:


1 pers. singl.	<i>miñ rentinai</i>	neg.	<i>min rentinata</i> .
2	„ <i>añ rentinai</i>	„	<i>añ rentinata</i> .
3	„ <i>o rentinai</i>	„	<i>o rentinata</i> .

Inf. *rentinai*, caus. *rentinaigol*, in order to be ready.

Partc. *rentinaido*, one who will be ready to come.

Id. pl. *rentinaibe*, such as shall be ready for, etc.

6. About the passive of this form we are not sure whether the Fulbe use it. We possess in the texts no form to prove a passive present of *barkināma*, nor aorist of *barkinīma*, and the existence of pass. particips is not a sufficient proof from which to conclude with certainty upon the use of the passive finite verbal forms.

We possess only one instance where the passive occurs in a participial form; this is Luke, Chap. I. v. 28, where the passive particip. occurs in the relative present tense derived from the Arab. root  to bless. From this Arabic root is derived the Fulde verb *barkina*, and thence the pass. partic. *barkinādo*, a blessed one, viz.: *ko-añ barkinādo ɛ dɔu dendaŋul sufibe*, thou art blessed among all women. It is probable that such verbs as have no existence in the simple form but in the relative only, if

required to stand in the passive will have to adopt the same passive inflexions as we have given in the forms of the first radical conjugation. Thus, the present passive of *barkina* would be *barkinama*, the passive aorist *barkinīma*, the passive future *barkinete*, he will be blessed. Their negatives: for the pass. prst. *barkināka*, for the aor. *barkināke*, and for the pass. future *barkinatāke*; but on this point we can as we said above, only speak of a strong conclusive argument, but not of facts substantiated by forms in the texts.

7. We have now to refer to the medium, of which we have traces in two forms, the one in the present tense and the other in the aorist-medium, both of them inclined to a passive rendering. We need not lose space or time with a repetition of tables since sufficient has been said in the 25th Chapter, §. 70, of these forms. A relative medium occurs in the translation of Arabic text of St. Matthew VI., v. 7, in the verb *hedano*, to be heard (German, *erhört werden*) which is given in the partic. of the present tense with the adverbial particle *duñ*, thus inserted between the verbal form and the personal ending *be*, so that the full particip. with the necessary euphonic permutation becomes *hedanodūmbe* instead of the ordinary form *hedanōbe duñ*, viz., St. Matt. VI., v. 7, *hibbe sika no hedanodūmbe*, as: they imagine they are heard, i.e., their prayers answered.

In the case of the aorist medium we possess a relative form from *miā winda*, I write, in *kayo o windane*, that he be registered or booked on account of the census; lit. that he be written down for such a purpose, vide the translation of the Arabic text from St. Luke II., v. 5, *kayo o windane wondude e Maryama gendirāo-maka koduñ orēdi*, that he should be taxed, with Mary his wife, who was pregnant.

8. The imperative exists also in the relative form from *mido wada*, I perform, do; the relative present is *mi wadana*, I perform, manage matters for a person, as:

2 pers. singl. *wadanʼ*, go on and do for me.

3 „ *yo o wadanʼ*, let him manage.

2 pers. pl. *wadane*, or *ʼon-wadane*, do ye manage.

8 „ *yo be wadane*, let them do, manage for, sc. a person.

The neg. is the same as with simple forms, *wətu wadan*, do not do.

9. The conjunctive agrees in form with the same mood of the simple form; thus, the relative conjunctive is:

1 pers. singl. *yo min hālana-mo*, I must talk to him.

2 " *yo ʔaṅ hālana-mo*, thou "

3 " *yo o hālana-mo*, he must "

The negative is also analogous to former and simple forms.

2 pers. pl. *wəta ʔaṅ hālana-be*, you must not talk to them.

3 " *wəta be hālana-ʔaṅ*, they must not talk to you.

Finally, we have to direct attention to the fact that under almost all circumstances the relative form governs its object, or both objects if taken in a causative turn, in the accusative whilst we in English require the preposition *for* before the personal noun and pronoun.

Timba wi-i: yo be deffana-mo māro yo o nyam. Timba said: they must cook rice for him, he shall eat.

The same need of a preposition in English exists when an intransitive verb after entering the relative form is to be rendered with a bearing on an object, viz., *o lambi*, he has trouble; relative, *o tambani-mo*, he bore *with* him; or of *mido salli*, I refuse; the relative verb of 1 pers. aorist is *mi sallitani-mo*, I deny (such a request) *to* him.

10. Intensive formation in the Relative form.

As there are some intransitive verbs which show by their inflexion that they represent a relative aorist, we give here the simple roots from which they are derived. From *mi rēni*, I watched, cared is the intensive; *mi rēnti* and the relative *min rēntini*, I am ready; of a root *mido foki* is the intensive *mi fokita*, 1 pers. present, I am ready, and the 1 pers. aorist pl. relative, *meṅ fokitani*, we are prepared, ready for something; and of *mido dara*, I stand, is the intensive aorist *mi darti*, I make a stand, and the aorist in the relative *min dartini*, I danced. From these verbal inflexions and their terminations it follows that the process of formation is to affix the relative ending *na* or *ni*, to the end of the intensive form of the first conjugation. However, these present forms of *ar*

intensive relative are too isolated to enable us to establish a complete system of an intensive relative conjugation. Starting from the precedents of analogy the intensive forms of this conjugation would appear thus :

- 1 pers. present, *mi rentina*, I am ready, neg. *mi rentinta*.
 1 „ aorist, *mi fokitanani*, I have prepared myself; the neg. aorist *fokitanāli*.
 3 „ plusq., *o fokitanāno*, he had prepared; neg. *fokitanāno*.
 3 „ future, *o dartinai*, he will dance; neg. *o dartinata*.

Thus much may suffice to conclude upon the existence of the remaining forms, although our experience prevent us from speaking of them with certainty. As to strong forms in *ke* negative, *ko*, which exist in the first and second conjugations, we are unable to present any example whatever.

II. Examples taken from the Fulde traditions to elucidate the use of the relative forms in their common sense and also to point out some deviations from the general rule. In the first instance we have to direct attention to the circumstance that some intransitive as well as transitive verbs of the first conjugation retain the meaning they have in their simple forms, although they accept the form of the relative.

a. Relative forms of intransitive verbs.

Intransitive verbs may accept the relative form, but remain nevertheless true to their intransitive character of the first radical conjugation.

These are the following :

mido dara, I stand; relative intensive, *miñ dartina*, I dance.
fēwi, to be true, straight; *Dīna Allah fēwini*, the religion of God is true.

<i>mi salli</i> , I decline	rel. intensive, <i>mi sallitani</i> , I refuse.
„ <i>nati</i> , I enter	the simple relative, „ <i>natani</i> , I begin.
„ <i>muni</i> , I sleep	„ „ <i>munani</i> , I sleep.
„ <i>seiti</i> , I hate	„ „ <i>seitini</i> , I am vexed.
<i>o renti</i> , he is ready	„ <i>be rentini</i> , they assemble.
<i>o jōdi</i> , he sits	„ <i>o jōdina</i> , he is sitting.

Impersonal forms :

memi, it flames relative, *memini*, it blazes, flames.
wadi, to do, to happen, imp. „ *duñ wadini*, this has happened.

Sego landi-be kodou wadini ka to lei? Sego asked them: has this happened in heaven or on earth?

wēti, it is early, day-break; relative, *be wētuno*, they rose at day-break.

yirbi, it decays, it goes to ruin, rel. intran., *yirbini*, it broke down.

Note. We are persuaded that many more relative forms than these few exist with an intransitive meaning, which sometimes is different but for a shade only from that of the first radical conjugation.

b. Relative forms of transitive verbs.

mido renai, 1 pers. fut., I shall care for; rel. *miñ rēnanai*, I shall care, or provide for one, as :

Alimāmi Omar māki: ara (آ) Alimāmi Ibrahim min rēnanai hūbūbebe en, Alimami Omar said: Well, then, Alimami Ibrahim, I shall keep watch over (the movements) of all the Hamdallah hosts.

c. A reversive effect is exercised by the relative upon the transitive verb *mido seiti*, I hate, of which we have been assured that the relative increment of *na* or *ni* confines this verb to an intrans. meaning, and that *miñ seitina* or *seitini*, is, I am vexed. *Tuma Al Haji andidun o seitināli*. When AlHaji knew that he was not vexed.

III. Intransitive verbs which describe qualification of character or prove activity of mind cause the *energy* resting in them to operate upon any given object as soon as they assume the relative form. Thus we can say that by this process *intransitive* verbs become *transitive* and this application of the relative force of intransitive verbs in Fulde is foremost and frequent; the verbs govern their objects almost throughout in the accusative case, whilst in English we require often a preposition such as *to*, *with*, or *for*, before the object. We also have to make the remark in advance that not every relative form of this kind can be taken to prove

the use of a simple radical form from which it is derived, but there exist relative forms that claim clear derivation from Arabic roots, as :

o jibini, 3 pers. aor., he begat offspring, from an unusual root, *o jiba*.

o yamirani-mo, 3 pers. aor., he told, ordered him, from the Arabic

أَمَرَ he told him.

o barkini-mo, 3 pers. aor., he blessed him, from the Arabic بَرَكَ to bless.

o yurmina, 3 p. prest., he has compassion on persons , رحِمَ he pities.

yo meñ ñaforana wõpube-amme, we must forgive our offenders, from the Arabic عَفَرَ to forgive.

o mgti, 3 pers. aor., he is good ; the relative, *o motina*, he repairs, restores, makes good.

o selmina, 3 pers. prst., he salutes, from the Arabic سَلَّمَ to salute

o munyani-mo, 3 pers. aor., he bore with them, from *o munya*, he is patient.

o tampani-mo, 3 per. aor., he became subservient to his requests ; *o tampi*, he bore, he attended to his comforts, became submissive.

be satani-mo, 3 pers. aor., they gave him trouble, pressed him hard, from *o sati*, he is brave, strong or obstinate, from the Arabic سَجَعَ strong, viz. : *ko jēlibe lamdo satani-be sēda*, the king's trumpeters gave them trouble, (as, they blew their horns to inspire the hosts of battle for the fight).

o tētni-mo, he honoured him, 3 pers. aor., from *o tēti*, he is honourable.

o dušani-be, he showed civilities to them, 3 pers. aor., from *o duši*, he is civil.

be hullini-mo, they frightened him, 3 pers. aor., from *o hulla*, he is afraid.

o wiāni-mo, 3 pers. aor., he said to him, from *o wūu*, he says.

e mākāni, 3 pers. aor., he spoke to a person, from *o māki*, he speaks.

As: *Al Haji mākāni raube-mako*. Al Haji spoke to his wives.
mido himano, prst. 1 pers., I ask a person to rise, from *mido himu*,
 I arise.

As: *Al Imāmi Omaru himani konnu moruigu*. Alimam Omar called up his men.

o jōdini-mi, he asked me to sit down, 3 pers. aor., from *o jōda*, he sits.

These examples may suffice to explain the principles laid down in the rule quoted above in No. II. The vocabulary will contain a similar number of forms of this kind.

Remarks. To this category belong apparently intransitive verbs that express missing, wanting, absence, although we can afford but a single example, *o luta*, he is missing, wanting; the relative, *o lutani*, he is short of, he wants; *be lutani lōwande*, they were short of ammunition.

The relative form of *luti*, to be missing, taken impersonaliter, appears in the following sentence, where it refers to the rest of a matter after the greater part has disappeared, as:

lutani-be lōwande wōtere. But a single charge of shot had remained or (had been left in store for them).

We quote here some more sentences from the original texts, which will still further elucidate the transitive turn of relative forms obtained from the simple form of intransitive verbs from the derivative verb *o jibini*, he begets, as:

o jibini bibe dido Nuḥu e Māliḥu, *Nuḥu jibini Karamoko Alfa*, *Māliḥu jibini Jerno Yussufu e Ibrahim*. He begat two sons, Nahu and Malihu, Nuhu begat Karamoko Alfa, and Malihu begat Jerno Yussufu and Ibrahim.

o lāmu, he is governor, he rules; relative, *be lamini-mo*, they crown him.

be lāmīni Al Imāmi Suri koron Nabbi lēdi Sangara e lēdi Karanko e lēdi Wasolo. They crowned (or choose as king) Alimam Suru, who went to war with Sangara and with Koranko and with the country Wasolo.

o dara, he stands ; the relative, *o darna*, he sets up.

Alfa mo Timbo o Rabbi Futa o darni dina e mairi omāi. The Alfa of Timbo fought Futa; he introduced Islam in (the country) and he died.

mido himo, I get up; relative, *min himano*, I call up warriors.

Alfa Muhammed himini konnu moruṅgu yobe joku-be. Alfa Muhammed called up his warmen (saying) Up, follow them.

o moṭi, he is good; the relative, *o moṭini*, 3 aor., he restored.

be moṭini gallḗje-mabbe be woni don. They set their houses and farms to right and lived there.

o himani, 3 aor., seq. part. *fī* (Arb. فِي) he set his mind upon a thing.

Al Imāmi Abdul-kādiri himani fī lāmu. Alimam Abdul-kadir aspired after the crown.

o wīri, 3 pers. aor., he said; relative, *wīani*, said to some one.

be wīani-mo meṣ ari hāto-ma-a. They said to him, we have come to thee.

Al Haji mākini raube-mako, from *o maki*, 3 aor., he spoke. Al Haji spoke to his wives.

From *o tubi* (Arb. تُبِي) he returned, he repented; relative, *o tūbani*, c. acc. prs., he confessed his sins to.

o tūbani Allah Jōmam. He confessed to, was converted to God the Lord.

IV. There are many transitive as well as intransitive verbs which in conformity to their tenses will assume the relative affix *na* or *ni*, the one for the present tense the other for the aorist. In Fulde these forms govern, as those before, their object in the accusative case, whilst in English we are obliged to attribute to them a *causative* force because in many cases they govern their object with the preposition *for*. We can therefore speak with justice of a *causative* turn of verbs bearing the relative affix, because their meaning clearly indicates the transaction, act or duty that is performed on account of another person, in his interests, or at his request.

In some cases the causative turn applies to one object only, and in a number of cases to two objects—the one personal, the other impersonal or material, viz., when we say: the father left a will for his children; the Alfa, or priest, copies a book for the Sheikh, as:

Of *o dūa*, he prays; the relative, *o duāni-mo*; causative rendering, he prayed for him.

Fūta fō renti e Kebāli be dūani-mo be foti-yo be woni. All Futa assembled at Kebali; they prayed for him, they agreed they must stop.

Of *mido wada*, I do; causative turn of the relative, *miñ wadani-mō*, I make, prepare for him.

Fulbe beñ e Saiñu Al Haji be nelli to Faranji yo be wadani be pingāji ko ndiñ nella kūrāl ga woti. The Fulahs of Futa and Sheikh Al Haji sent to the French (this word): they must prepare guns for them that will carry at great distance.

mido hauta, I meet, arrive; causative turn, *miñ hautana-mō duñ*, I sent that for him, lit., I cause this to meet him.

lamdo yamirani yimbe-mako: yo be hautana-mō duñ. The king ordered his people (saying): they must send that for him.

mido winda, I write; the causative turn, *o windana*, he writes for a person.

bāwa defte Al Haji sunni to Dingerāwi o wulate, tālibābe-mako wi-i-mo yo-añ nellta H'amd-Allah be windani-mo kadi dūdi. After Al Haji's books were burned at Dingerawi he wept; his pupils said to him, he must send to Hamd-Allah; they will write more for him again.

mido deffa, I cook; in causative turn, *miñ deffanabe*, I cook for them.

kanko Jimba wī-ani yimbe-mako yo be deffana māro to nellādo o jōdini-mo duñ o wi-i-mo: yō o nyam. Jimba himself said to his people: they must cook rice for the messenger; he bade him to sit down and told him he must eat.

o hūba yitēre, he is kindling a fire; causative, *o hūbana-mo yitēre*, he is making fire for one.

o habbi, 3 pers. prst., he ties; rel., *yo be habbani-mo puju-mako*, they must saddle his horse for him.

tuma konnu Futa badi sare Jimba lamdo nelli to Al Haji o wi-mo si be-dannali-mo hunde ko moti, si o badi tata sarende o hubani-mo gite. When the army of Futa came close to Jimba's town the king sent to Al Haji and told him: if they did not think much of him, good! but if he came near the fort he will make up a fire for him.

mido huta dambugal, I open a door, *min hutana*, I open for a person.

si-ko hobbe wonai natude sare-mabbe be huta-nali-be dambugal. As soon as strangers wanted to enter the town they would not open the gate for them.

The causative turn allows also an impersonal application in the case of *luti*, to be missing, and *buri*, to excel, surpass, as we saw it under No. 2, in the ex. of *lutani*, sc. *gōtun*, a certain thing is missing him; in the present case it is the impersonal verb, *kodun buri*, this is, or was, better, of *dun bura*, this excels, or personally, *o bura*, he surpasses, is superior. It will be remembered that the Fulde uses this verb largely for the formation of the comparative, as given in Chap. XXI, §. 42: *oburi-kam*, he is bigger than myself, thus, causatively, *dun burani-mo*, this is better for him, as:

Jerno Baila wi-i-be: si be hegi kodum burani-be. Baila the scribe said: if they remove (emigrate) it will be better for them.

V. In connexion with the former number we have to state that the causative element appears to exist in the mind of the natives also in incomplete verbs, because these have a tendency towards another verb, or they require another verb to complete their own sense. We possess but a few examples, as:

mido fokita, 1 pers. prst., intensive, I am ready.

mido fokitani, 1 pers. aor. rel., I am prepared to do, etc., I am intent upon acting, ready for, etc.

yimbe Alimami Omaru e Ibrahim fokitani yahde to Muhammed Lamia. The people of the Imams, Omar and Ibrahim, were intent upon going to Muhammed Lamia.

o natu, he enters, 3 pers. prst., first conjugation, simple form.

o natano, or *natana*, 3 pers. prst., rel., he enters upon doing a thing, or, he begins with, etc.

yimbe konnuṅgu nātani hōdude gallēje-mabbe. The war people began to go away to their farms.

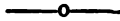
VI. *Verbs pointing to, showing tendency towards, a locality*, can, on account of this tendency assume the relative form, although intransitive in the radical or simple form. In this case the local noun may stand with or without a preposition, as :

o hami, 3 pers. aor., he has intercourse, he trades ; relative aor., *o hamani*, he resorted to, removed to a place.

Neferēbebeḥ kadi hautiti be hamani Talaṅsaṅ. The infidels gathered again ; they removed to Talansan.

mido hauta, I reach, arrive, meet ; relative aor., *miṅ hautini*, c. acc. or c. e prep., I come to, I reach within the limits of a certain space, as :

Alimāmi Surri ḥabbi lēdi Sangara lēdi Koranko lēdi Kissi e lēdi Wāsolo hā o hēutini e Māyo Wōdewo. Alimam Surri made war with the Sangara country, with the Koranko country, with the Kissi country, and with the country Wasolo, until he came close to Mayo Wodewo (the red river, i.e., the Rio Pongas.)



CHAPTER XXVIII.

THE FOURTH OR SUBJECTIVE CONJUGATION.

A. Of the *general bearings* of the *subjective* forms.

§. 83. Almost parallel with the intransitive verbs of the first radical conjugation is the signification which many verbs of the present form undergo, but they distinguish themselves from the form of the first as well as from the inflexion of the other conjugations by a difference in the incremental affix of the termination. The verbs of this conjugation are generally recognized by the ending *ora*, and sometimes *ira*, given to the stem of the simple verb. As we shall further see this ending varies according to the term of the tenses

and maintains the same analogy as we have seen with the affixes *na* or *ni* of the third, or relative conjugation. The aorist commonly ends in *iri*; the plusquam in *irīno*; the future in *orai* or *irai*; the imperative s. in *or-ir*; pl. in *ors* or *irs*. Neglecting for the present a few secondary or modified meanings we have to state that the greater number of verbs of this description *either restrict the purpose of their activity to their own subject or allow the energy or qualification which they own to rest in themselves* or with other words; *verbs of this category remain subjective and intransitive*. On these grounds we have determined to call this conjugation the Subjective form, as :

mido soḥli, I. Conj. and *miṇ soḥlira*, IV. Conj., I am ready, prepared.

" <i>wona</i> ,	"	"	"	<i>wonira</i> ,	"	I am, I stay, I keep.
" <i>hūwu</i> ,	"	"	"	<i>hūwori</i> ,	"	I work.
" <i>ara</i> ,	"	"	"	<i>artora</i> ,	"	I come to hand for a purpose, in pl. assemble.
" <i>baṅga</i> ,	"	"	"	<i>baṅgora</i> ,	"	I see, recognize, find.
" <i>hōli</i> ,	"	"	"	<i>hōliri</i> ,	"	I trust.
" <i>kessi</i> ,	"	"	"	<i>duṇ kessiri</i> ,	"	that is raw, green, young.

II. Sometimes the subjective meaning of a verb betrays more or less an *inclination* to be *reflexive*, as the following examples will evidently show :

mido hōlltiri, I dress, or I dress myself, from a simple root, *miṇ hōlli*.

" *datora*, I ran away, I escape, I save myself, from a simple verb, *mi data*, I run.

" *soḥlira*, I prepare, and I get myself in readiness, from *mido soḥli*, I am ready.

" *jōḍira*, I take place, and sit myself, (German, Ich setze mich), from *mido jōḍa*, I sit down.

Compare Dr. S. Koelle's Bornu Gram., Chap. VIII. page 47, §. 56.

III. In the third instance we perceive an *instrumental* use of the subjective form before us. In the midst of uncultivated nations it is possible that the instrument with which any act is performed may be *identified with the person or subject that uses it*; by this supposed unification of subject and instrument, taken either in a

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artori, intr., to assemble, but *artori* c. acc. or *e* objt., to bring.

o jābori, intr., he replies, says; ,, *o jābori-mo-haure*,
he answers him with war, he declared war against him.

IV. A last instance of an extension of meaning of the subjective conjugation is that of *identification with locality*; in this case the verbal affix *ora* and *ira*, etc., seems to refer not to a certain spot alone but to the motion towards such a spot or locality. At the same time we admit the possibility that the subjoined and other verbs of this kind might be classed among the examples given in No. I. and regarded as intransitive verbs.

o hāmiri, 3 pers. aor., he removes to another place, of a simple verb, *o hāma*, he has intercourse, he trades.

ko gōto e bibe-Arabu mo indē mako Sēri o hammiri Ainde-Dābola
o wadi don. One of the Arab's sons, whose name was Seri,
 removed to Ainde Dabola and lived there.

mido lādora, I am there, from *miñ lado*, I am present.

ko kanko e yimbe-mako be lādorī dor. He and his people were there.

mide huwora, I work, do labour, and also, I work there.

mōi huwori dun? Who has done work there? *ko miñ.* It is I.

B. Rare and peculiar usage of the subjective conjugation.

It is no doubt in rare and exceptional cases that the subjective affix *ra* or *ri* appears in the service of the transitive verbs. From the few examples which we can afford we might arrive at the conclusion that the transitive character which the undermentioned

verbs disclose is based more upon *mental* than upon practical or mechanical activity. In one instance or more the transitive force of these verbs bears upon the object in an *indirect* way, retaining in many cases the same meaning which the verb has in the simple form of the I. radical conjugation, as :

mido dallira, c. acc. objt., I forsake some one, I give up a person, or a matter, from a simple root, *mi dalla*, I forsake.

mido lumbira, I cross over a water, and *o lumbiri-be*, he ferried them over, viz., they were commanded to cross over the water, from *lumbi*, to cross over.

Al Haġi yamiri konnu-mako yo be lumbiri to gāni māyo bāwa duñ o lumbirta-be sara wolūha. Al Haji ordered his people to cross to the other side of the water ; after that he ferried them over about 9 o'clock a.m.

mido yeniri, I cursed a person, 3 aor., from a root, *yenī*, as :

ko gedal Alfa Omaru wi:i to joŋgallede ko sabu bandarawangal yenirdan mi. The son of Alfa Omar said to the keeper of the farms : On account of the casado roots you curse me.

o yamiri-mo, 3 aor., he spoke to him ; *mido yamira*, I speak, I order, I command a person, is derived from Arb. أَمَرَ he gave an order.

o nōdira, c. acc. objt., he calls a person, gives a name to a person, from the simple transitive verb *min nōdi-mo*, I called him.

be nōdiri inde-mako Mūsa. They called his name Moses.

Also *mido jaribora*, I tempt, try a person, from Arb. حَرَبَ to try, tempt ; imp. 3 pers., *yo o jaribor-on*, in order that he may try you.

Under conditions similar to those referred to above under B, appears the form of the IV. conjugation as a transitive one, in the following examples :

1. Of *mido jeta*, I take, the IV. conj. is *mi jetira*, I take.

Of <i>o jābi-mo</i> , he answered him	„	<i>o jāburi-mo</i> , he answered him.
Of <i>o nōdi</i> , he calls, c. acc.	„	<i>o nōdiri-mo</i> , he called him.
Of <i>o tēti</i> , he honours, c. acc.	„	<i>o tetiniri-mo</i> , he honours him.
Of a simple root, <i>saki</i> , to be the last	„	<i>o sakiniri</i> , he laid a foundation.
Of <i>o yelti</i> , he returns, he comes out		<i>o yeltiri-be</i> , he turned them out of a place.

The last two forms, *tetiniri* and *sakiniri*, are promiscuous formations, as they contain the incremental syllables of the III. and IV. conjugations conjointly; and *o yiri*, he saw, remains transitive in the IV. subjective conjugation, as, *o yiri-mo*, he perceived them.

2. There exist a few forms of this kind which seem to anticipate the bearings of the V. or reciprocal conjugation which in general describes mutual or opposite activity. The three following verbs are the only ones we can find.

be duširi, 3 pers. pl., aor., they took seats opposite one another; they observed mutual courtesies.

be fēliri, 3 pers. pl., aor., they gave fire upon one another.

be yūiri, 3 pers. pl., aor., they came in sight of each other.

Note. Compare in Heb. the Hithpael as reflexive form exhibiting also reciprocal power. Gesenius' Heb. Gram. §. 53, 10. Similar force has in Arb. the VIII. conjugation, *افْتَعَلَ*.

Some examples in elucidation of §. 83 A, the IV. Conjugation.

a. The *subjective* and *reflexive* bearing of the IV. or subjective conjugation, as referred to in Nos. I. and II.

meñ soñleri ruktūde. We are ready, to go home; or reflexive, we hold ourselves ready, to go home.

Or, *be woniri no hā Fūta fō renti*. They kept there until Futa joined them.

be artiri hā be hauti to Fukumba. They kept concentrating themselves (gathering together) until they reached the town Fukumba.

koni be woniri hā be lanni sūtude sāre. Thus they continued (they went on) keeping themselves till they had finished burning the town. Also, *Al Haji jodiri-ni*. Al Haji sat himself then.

Alimāmi en gēri no be dātira be doki hā ē Fukumba. Both the Imams tried how they could escape (or save themselves); they ran until they reached the town Fukumba.

And, *no satiri*, it is hard, severe, from *sati*, to be strong, daring.

o hoiniri. He gives needless trouble; he acts deceitfully.

As to relation between subjective and reflexive use compare Gesenius' Heb., §. 50, Niphal, or §. 53 a—e; the Hithpael. And in Arabic, VII. and VIII. conjugations.

b. Some examples of the *instrumental* signification of the IV. conjugation. The subject identified with the instrument he acts with, applicable also in cases of abstract conception of instrumentality, according to §. 83 A, No. III., as:

be artiri ē botoko o juniti-be: yo be wadi hōre Al Hāji. They brought the bag he gave them (with orders), They must put Al Hāji's head into it.

Of *o jābi*, 3 aor., he replied; instrumental turn, *o jāburi*, he answered to this effect.

be andāli no be jāburi. They knew not how to answer for that.

Or *bāwa Alfa Muhammed Lamia hautiti-be be jāburi-mo haurē.* After Alfa Muhammed Lamia had met them they declared war against him. N.B.—This sentence shows that the instrument noun as well as the person for which the result of an act is intended may stand in the acc.; *be jāburi-mo haurē*, lit., they answered him (viz., with what?) war. Comp. rel. conj. Chap. 27, §. 82, III.

o nultori, 3 aor., he sent something, from *o nulla*, 3 pers. prst., I. conjugation, he sends.

Alfa Muhammed nultori al haḥji Alfa Omāru ko adorīno. Alfa Muhammed sent the effects of Alfa Omaru which he had brought with him.

yimbe Fallabeṇ nultori hōre Sautu Bantamande hā to Almāmi. The people of Fallaba sent the head of Sautu Bantama to the Imam.

Intransitive verbs become transitive under the influence of the instrumental use; and transitive verbs retain the original meaning mostly.

mido ada, I come, intr. ; but *miñ adora*, I bring, trans.

mido ara, I arrive ; but *artora*, a. acc. or c. e objt., I bring.

bibe beñ adori yūmarābe-mabbe gertjēde nō jētiti to säre ndeñ sunni konnu. The boys brought their mothers the chickens which they took from the town the warmen had burned.

Arabebeñ artori e pujiñi to lēdi Portōbe. The Arabs brought the horses to Europe.

§. 84. We give now a representation of the inflexions of the forms of the IV. conjugation, with the end affix *ora*.

Of *mido ada*, I bring ; the subjective form is *miñ adora* ; taken in an instrumental sense, I bring it.

1 pers. prst. *mido adora*, I bring it Neg. *miñ adorata*, or *adorā*.

2 „ *ʔaṣ adora*, thou „ „ *ʔaṣ adorata*, „

3 „ *o adora*, he „ „ *o adorata*. „

1 pers. pl. *meñ adora*, we bring it „ *meñ adorata*, or *adorā*.

2 „ *ʔoñ adora*, you „ „ *ʔoñ adorata*, „

3 „ *beñ adora*, they „ „ *beñ adorata*, „

Inf. noun, *adorde*, constr. inf. *adorāde*, caus. inf. *adorgol*, partic. *adoro*, a bringer of things, pass. *adorādo*, one who has been brought.

Or of *mido lādo*, I am present ; with subjective local turn, *miñ lādora*.

1 pers. singl. *miñ lādora*, I am here or there Neg. *miñ lādorata*.

2 „ *ʔaṣ lādora*, thou art there „ *ʔaṣ lādorata*.

3 „ *o lādora*, he is „ „ *o lādorata*.

Inf. noun, *lādorde*, inf. constr. *lādorāde*, caus. *lādorgol* and *lādorāgol*, c. suff. 3 pers. *lādorgol-mako*, on account of his being there, partic. prst. *lādordo*, partic. pl. *lādorbe*, pass. *lādorādo*, who was present, pl. *lādorābe*, who were present.

If there be on account of the instrumental turn of the verb a pronoun substituted in the place of the corresponding noun denoting the instrument by which the person acts, the pronoun follows as affix to the verb, as : *karambol*, a pen, def. st. *karamboṅgol*, the pen, pron. *ṅgol*, 1 pers. prst., *mido winda*, I write, instrumental, *windora*, and *miñ windoraṅgol*, I am writing with it.

Or *puju*, a horse, def. st. *pujuŋgu*, the horse, the instrum. form of *mido ada*, I bring, is *miñ adora*, the pron. is *ngu*, therefore *miñ adora-ngu*, I bring, am bringing it, etc.

- b. Aorist. *mido yamiri-mo*, I gave him orders Neg. *miñ yamirāli-mo*.
 2 pers. singl. *añ yamiri-kam*, thou didst order me Neg. *añ yamirāli-kam*.
 8 pers. singl. *o yamiri-mo*, he ordered him Neg. *o yamirāli-mo*.
 Inf. noun, *yamiri* and *yamirde*, partic. act. *yamirido*, partic. pass. *yamirādo*, caus. inf. *yamirigol* and *yamirgol*, partic. pl. *yamiribe*, who gave orders, partic. pass. pl. *yamirābe*, who were ordered.

Or of *o lumbi*, he crossed over; instrum. *o lumbiri lānial*, he crossed over by means of a boat; def. st. of *lānial*, *lānialgal*, the boat; pron. *ngal*; therefore *o lumbiringal*, he crossed over with it.

Trans. form, *o lumbiri-be*, he got them ferried over, he made them cross the water.

- 8 pers. singl., aor., *o lumbiri-be*, he got them over (a water) Neg. *o lumbirāli-be*.
 1 pers. pl. *meñ lumbiri-ñ*, we got you over „ Neg. *meñ lumbirāli-ñ*.
 2 pers. pl. *ñ lumbiri-meñ*, you got us over „ Neg. *ñ lumbirāli-meñ*.
 8 pers. pl. *beñ lumbiri-be*, they got them over „ Neg. *beñ lumbirāli-be*.

Inf. noun, *lumbiri* and *lumbirde*, caus. inf. *lumbirgol-amme*, for the sake of our, partic. act. *lumbirido* and *lumbirādo*, pl. *lumbiribe*, partic. pass. *lumbirādo*, one who was ferried over, pl. *lumbirābe*.

- c. Plus.-perf. *miñ adorino*, I had brought (the thing) with me.
 8 pers. c. rel. pron. *ko alhalŋi ko adorino*, the effects he brought with him.
 8 pers. pl. *beñ adorino*, they had brought with them Neg. *beñ adorāno*.
 1 „ *meñ adorino*, we had, etc. „ *meñ adorāno*.

The instrumental aorist, *mi windori*, I wrote with, in connexion with a pron. referring to the instrumental noun presents itself thus:

daha, inkstand, ink, def. st. *daḥaka*, impers. pron. *ka*, it; thus, *mi windori-nka*, I wrote with it (with the ink.)

Or *deftere*, a book, def. st. *deftorende*, the book, pron. *nde*; the instrum. form of *mi ari*, I came, is *mi artori*, I brought; thus, *mi artorinde*, I brought it (viz., the book.)

d. The Future. *mido nulltorai*, I shall send (the object in question) of *mido nulla*, I send.

1 pers. singl. *miṣ nulltorai*, I will send it Neg. *miṣ nulltorata*.

2 „ *ṁaṣ nulltorai*, thou shalt „ „ *ṁaṣ nulltorata*.

3 „ *o nulltorai*, he shall „ „ *o nulltorata*.

Inf. noun, *nulltorai*, partic. *nulltoraido*, pl. *nulltoraibe*, partic. pass. *nulltoretēdo*, pl. *nulltoretēbe*.

If the pass. partic. refers to impersonal objects the termination must be in conformity with the article pron. of the noun.

If the object is *deftere*, a book, the fut. pass. partic. is *nulltoretēnde*, pron. *nde*.

If the object is *alḥatīji*, effects, the fut. partic. pass. is *nulltoretēdi*, pron. *di*, owing to the definite state in the pl. *alḥatījidi*.

e. The Imperative.

The inflexion is analogous to former examples of this tense.

Of a reflexive verb, *mido holltira*, I undress myself is the

2 pers. singl. *holltir* or *ṁaṣ holltir*, dress thyself.

3 „ *yō o holltir*, he shall dress himself.

2 pers. pl. *holltire* and *ṁaṣ holltire*, dress ye yourselves.

3 „ *yo be holltire*, let them dress themselves.

The Negative case. Of *o yeniri*, he swore, cursed.

2 pers. singl. *wqta ṁaṣ yenir*, do not curse, or *wqta yenir*.

3 „ *wqta o yenir*, he must not curse.

2 pers. pl. *wqta wonire* or *wqta ṁaṣ wonire*, don't ye stay.

3 „ *wqta be wonire*, they must not stay, derived from the simple stem I. radical conjugation *woni*, to be.

f. The Conjunctive. Of *mido ḥōlira*, I trust in a person, c. acc.

1 pers. singl. *yo miṣ ḥōlira*, I must trust in.

2 „ *yo ṁaṣ ḥōlira*, thou „

3 „ *yo ṁo ḥōlira*, he „

The Negative form.

1 pers. pl. *wota meñ dallira*, we must not forsake.

2 „ *wota ʋəñ dallira*, you must not „

3 „ *wota beñ dallira*, they must not „

A. The Strong Form.

§. 85. As the meaning of this conjugation coincides in many respects with the first radical conjugation, which claims a strong form for apparently a large number of intransitive verbs and even for some active transitive verbs, we should clearly expect that if not all, certainly a limited number, of verbs must in the IV. conjugation find expression for the strong form as well.

Of *mido ladora*, the strong form is *miñ ladorake*, I am present, as:
1 pers. singl. *miñ lādorāke*, I am and I have been there Neg. *miñ lādorāko*.

2 pers. singl. *ʋəñ lādorūke*, thou art there Neg. *ʋəñ lādorāko*.

3 „ *o lādorūke*, he is there „ *o lādorāko*.

The Aorist. *mido artorike*, I have come with, I bring, often constr. c. *ə* obj.

1 pers. pl. *meñ artorike*, we came with, we brought Neg. *meñ artorāke*.

2 „ *ʋəñ artorike*, you came with, you „ „ *ʋəñ artorāke*.

3 „ *beñ artorike*, they came with, they „ „ *beñ artorāke*.

The Plusquam-perfect. *o wonirinōke*, he had been staying.

1 pers. pl. *miñ wonirinoke*, I had been staying Neg. *miñ woniranōko*.

2 „ *ʋəñ wonirinoke*, thou hast „ „ *ʋəñ woniranōko*.

3 „ *o wonirinoke*, he had „ „ *o woniranōko*.

§. 86. The Intensive form.

The subjective or IV. conjugation keeping parallel with the meanings of the forms of the first, it would be expected that this present conjugation will to some degree go along with it in regard to intensive forms, especially as these are applicable not only to active and transitive verbs but to intransitive verbs as well.

As from *o lumbira*, intr., he crosses over; or with tran. turn, to ferry one over a river.

a. 1 pers. singl. prst., *mido lumbirta-mo*, I ferry him over Neg. *min lumbirtāko*.

2 pers. singl. *ʌn lumbirta*, thou, etc. Neg. *ʌn lumbirtāko*.

3 „ *o lumbirta*, he crosses over „ *o lumbirtāko*.

Inf. noun, *lumbirtude*, inf. const. *lumbirtāde*, caus. inf. *lumbirtagol*,
partc. act. *lumbirtudo*, partc. pass. *lumbirtādo*, partc. act. pl. *lumbirtube*,
partc. pass. pl. *lumbirtābe*.

b. The Aorist.

1 pers. singl. *miñ lumbirti*, I ferried over Neg. *miñ lumbirtāli*.

2 „ *ʌn lumbirti*, thou „ „ *ʌn lumbirtāli*.

3 „ *o lumbirti*, he „ „ *o lumbirtāli*.

Inf. noun, *lumbirti*, caus. inf. *lumbirtigol*, in order to, etc.; partc.
act. *lumbirtido*, partc. pass. *lumbirtādo*, partc. act. pl. *lumbirtibe*,
partc. pass. pl. *lumbirtābe*.

c. The Plusquam-perfect. miñ lumbirtino, I had ferried over.

1 pers. pl. *meñ lumbirtino* Neg. *meñ lumbirtāno*.

2 „ *ʌn lumbirtino* „ *ʌn lumbirtāno*.

§ „ *beñ lumbirtino* „ *beñ lumbirtāno*.

Imperative uncertain.

d. The Conjunctive.

1 pers. pl. *yō meñ lumbirta*, we must cross over Neg. *wōta meñ lumbirta*

2 „ *yō ʌn lumbirta*, you must „ „ *wōta ʌn lumbirta*.

3 „ *yō beñ lumbirta*, they must „ „ *wōta beñ lumbirta*.

e. The Future.

3 pers. singl. *o lumbirtai*, he will cross over Neg. *o lumbirtata*.

3 pers. pl. *beñ lumbirtai*, they will cross over „ *beñ lumbirtata*.

Inf. noun, *lumbirtai*, partc. act. *lumbirtaido*, pl. *lumbirtaibe*, partc.
pass. *lumbirtetēdo*, partc. pass. pl. *lumbirtetēbe*.

The Strong form of the Intensive of the IV. Conjugation.

§. 87. On the grounds given in §5th §. of the definite form of the IV. conjugation, we give here also the *strong* or *definite* form of the *intensive*. For the proper force of these forms compare the notes Chap. 26, §. 79 B, as :

Of *mido yenirta*, I curse a person, the definite is *miñ yenirtāke*.

1 pers. singl. *miñ yenirtake*, I curse and I have cursed.

2 „ *ʌn yenirtake*, thou hast „

3 „ *o yenirtake*, he curses and he has cursed.

The Negative.

- 1 pers. pl. *meñ yenirtäko*, we have not cursed
 2 „ *ron yenirtäko*, you „ „
 3 „ *ben yenirtäko*, they „ „

The Aorist. Of *o lumbirti*, the definite is *lumbirtike*.

- 1 pers. singl. *min lumbirtike*, I have crossed Neg. *miñ lumbirtäke*.
 2 „ *rañ lumbirtike*, thou hast „ „ *rañ lumbirtäke*.
 3 „ *o lumbirtike*, he has crossed „ „ *o lumbirtäke*.

The Plusquam-perfect. Of *lumbirtino*, the strong form is *lumbirtinoke*, as :

- 1 pers. pl. *meñ lumbirtinoke*, we had crossed Neg. *meñ lumbirtanōko*.
 2 „ *ron lumbirtinoke*, you „ „ *ron lumbirtanōko*.
 3 „ *ben lumbirtinoke*, they „ „ *ben lumbirtanōko*.

Thus much may be said with certainty upon the finite forms of the subjective conjugation as being deduced from facts and grounded upon the force of analogy that presents its effect in kindred forms. Upon forms of a passive or medium we may not enter, although they possibly exist ; but as none of them has come within the limits of our experience we simply abstain from representing them.

§. 88. The Compound Infinitive.

We have already alluded to the similarity of import and meaning which this conjugation bears to the simple form of the first radical conjugation, and it will therefore be quite in accordance with our plan if we also introduce the compound Infinitive.

The single form has the meaning of a future.

Of *mido jaña*, I read, the subjective conjugation is *min janñi*, and the inf. noun, *janñirde*.

- 1 pers. singl. *mido janñirde*, I shall be reading ; of *mi jasnira*, I read.
 3 pers. pl. *Hibbs janñirde*, they will be reading.

The Negative.

- 1 pers. singl. *min ala*, or *min wonā janñirde*, I shall not read.

- 1 pers. pl. *meñ ala*, or *meñ wonā janñirde*, we shall not „

The Aorist.

- 1 pers. singl. *mido woni janñirde*, I was reading.
 3 „ „ *o or kanto woni janñirde*, he was reading.

The Negative.

1 pers. pl. *meñ wonāli jañirde*, we were not reading.3 „ *beñ wonāli jañirde*, they were not „

The Plusquam-perfect.

1 pers. singl. *miñ wonīno jañirde*, we had been reading.3 „ *o wonīno jañirde*, he had been „

The Negative.

3 pers. pl. *o wonāno jañirde*, they had not been reading.2 „ *on̄ wonāno jañirde*, you had not been „

The Present Tense.

1 pers. singl. *mi wona jañirde*, I am reading, and I am going to read.3 „ *o wona jañirde*, he is reading, and he is going to read.

The Negative.

1 pers. singl. *miñ wonā jañirde*, contr. of *wonata jañirde*, I am not reading, or not going to read.2 pers. singl. *wañ wonā jañirde*, thou art not reading, not going to read.3 „ *e wonā jañirde*, he is not reading.

The Future Tense. Comp. Chap. 25, §. 69.

The future form is expressive of imperf. conj. of the conditional, the optative, repetition, duration, etc. Comp. Chap. 25, §. 69.

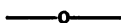
1 pers. singl. *miñ wonai jañirde*, I should be reading.3 „ *o wonai jañirde*, he would be reading.

The Negative.

1 pers. singl. *miñ wonata jañirde*, I should not be reading.3 „ *o wonata jañirde*, he would not be reading.

Note. It is worthy of mention in concluding this Chapter in regard to the present tense of this the subjective conjugation at the beginning of §. 85, that the Fulde shows undoubted traces of an ancient root of perhaps a subjective verb, *mido j̄mira*, I am in power, I exercise authority; or in Germ., *Ich herrsche übe Gewalt*; Greek, *αρχομαι*, or *regno*. The supposition to ascribe the above form to a root of the radical conjugation *miñ j̄mo*, is improbable, as we have never heard the use of it. More justifiable would be the assumption to regard *j̄miri* as a *verbum denominativum* of *J̄mu* and *J̄m'am*, master, and then God, Lord. Be this as it may,

there exists a partic. indicative of *jōmiri*, *jōmirdo*, he that owns power and property, a master or landlord. The partic. pass. of this same form is *Jomirādo*, one who is invested with power, a potentate, sovereign. But it appears to be a fact that the Fulbe assign an exclusive use to the pass. partic. just mentioned and reserved it to the sublime style in the interest of religion, where *Jōmirādo* means, Arb. ^{ٱللّٰه} God; This word is however, often associated with *rewetēdo*, partic. pass. futuri, from *mi rēwe*, I follow, obey, fut. act. *rēwai*, pass. *rewete*, qui obsequendus, obediendus est. Thus we obtain the full form *Jōmirādo rewetēdo*. The meaning of this word would correspond with our *Almighty God* in Hebrew, ^{אֱלֹהֵינוּ} or *θεὸς ὁ κύριος*, *Deus optimus maximus*; German, *Unser Herrgott*. The literal rendering in Latin is *Dominus obsequendus* or *obediendus*. In the place of *Jōmirādo* shorter forms occur, as, *Jōma*, *Jōmu*, and even *Jom*. *Jōmam* is also frequently used, which is said to be a contraction of the divine noun with poss. pron. 1 pers. *am*=*Jōma-am*, but contr., *Jōmam*. Among the Fulbe it is quite a formula precandi et orandi to begin, *Yā Jōmam*! O Lord! properly, My God! etc.



CHAPTER XXIX.

THE FIFTH OR RECIPROCAL CONJUGATION.

A. The Indefinite or Simple form.

§. 89. The *peculiar* end inflexion of the *mutual* or *reciprocal* conjugation is seemingly a combination or rather blending together of the terminal inflexions, that is, the formal affixes of the II., the III., and the IV. conjugations. The mutual form is distinguished by two distinct affixal endings somewhat different from each other; the one is *intina inira*, and the other *intira* or *untira*, and both of these are joined to the simple root of the verb and answer the present tense. The mutual form occurs from active as well as

intransitive roots, and sometimes, as it is the case with the relative conjugation, intransitive stems become transitive by their entering the reciprocal form. The inflexion of the different tenses is uniform with those of previous conjugations, which have been frequently represented. The meaning of this form, however, remains not stationary upon mutual action, which principally belongs to it, but there exists a slight diversion into a few more cognate meanings. 2. Next to mutual action is that of being *placed* or *acting* in vis à vis or *opposite localities*. 3. In some relation to the principal meaning is that of *simultaneous action* when, of a number of persons, each operates towards one and the same end that is given for all; or where each individual finds himself in the same position as all. 4. Slightly different from reciprocity is the idea of *turns* or *alternative action*; as, individuals taking each others posts in the discharge of a common duty. These first observations we close with the remark that our experience does not go far enough to prove that every mutual form can be reduced to such a simple root as the language makes use of in the simple form of the first radical conjugation.

§. 90. We introduce here the inflexion of the Reciprocal form, as:

miñ wotinira, I barter with another Neg. *wotinirata*.

3 pers. singl. *o wotinira*, he barterers with another Neg. *o wotinirata*.

Inf. noun, *wotinirde*, inf. constr. *wotinirāde*, caus. *wotinirgol*, in order to barter with; partic. act. *wotinirdo*, pl. *wotinirbe*, pass. partic. *wotinirādo*, *wotinirābe*.

Of *miñ ara*, 1 pers. singl., I come, is the caus. form of the III. conjugation, *arana*, c. acc. object., I come for a person, or for a thing; the mutual form is *miñ arintina*, I come to meet with, or, I fall in with a thing, which in fact is almost equivalent to our saying, I obtain, receive, a thing, if used in an abstract or material way. The meaning of this form in the case of *arintina* or *arintini*, may also be rendered impersonaliter with, it occurs unto me, when the object of contingency is in Fulde given with the accusative; but in English the object of contingency must

take the place of the active governing subject; thus, the passage in St. Luke, I. 28, *Maryama kisiyē woni tō-ma yā arintindo moʒe Jōmu ko-añ barkinādo e dōu dendaŋgal suŋbe*. There the words *yā arintindo-moʒe* are to be rendered: O thou, who comest to meet with the good things, sc. the grace, favour of God; or impersonal, the grace and favour of God (the good things) have occurred unto, have met thee; Germ., lit., Du begegnest der Güte Gottes; impersonally, Es widerfährt dir die Güte Gottes, or Es wird dir die Güte Gottes zu Theil.

The Present tense.

- 1 pers. singl. *miñ arintina*, I fall in with, I meet with; (Fr. *aller à son rencontre*) Neg. *miñ arintinata*; contr., *arintinā*.
 2 „ *ʋañ arintina*, thou comest to meet with Neg. *ʋañ arintinata-ā*.
 3 „ *o arintina*, he comes to fall in with Neg. *o arintinata-ā*.
 1 pers. pl. *meñ arintina*, we „ „ Neg. *meñ arintinata-ā*.
 2 „ *ʋoñ arintina*, you „ „ „ *ʋoñ arintinata-ā*.
 3 „ *beñ arintina*, they „ „ „ *beñ arintinata-ā*.

Inf. noun of present tense, *arintinde*, constr. inf. *arintināde*, caus. inf. *arintinḡol*, partic. act. *arintindo*, pl. *arintimbe*, partic. pass. *arintinādo*, pl. *arintinābe*.

The Aorist.

Of *miñ tētinira*, I exchange tokens of respects with a man.

- 1 pers. singl. *miñ tētiniri*, I return tokens of respect with a man Neg. *miñ tētinirāli*.
 2 „ *ʋañ tētiniri*, thou returnest, etc. „ *ʋañ tētinirāli*.
 3 „ *o tētiniri*, he returned, etc. „ *o tētinirāli*.

Inf. noun, *tētiniri*, caus. inf. *tētinirigol*, partic. *tētinirīdo*, pl. *tētinirībe*, partic. pass. pl. *tētinirādo*, pl. pass. *tētinirābe*.

Plusquam-perfect. Of *miñ dokuntira*, I encamp opposite another camp.

- 1 pers. pl. *meñ dakuntirīno*, we had, etc. Neg. *meñ dakuntirāno*.
 3 „ *beñ dakuntirīno*, they had, etc. „ *beñ dakuntirāno*.

The *Future*. Of *miñ fellintira*, I take the turn of a fellow man.

1 pers. singl. *miñ fellintirai*, I shall relieve another person, shall take his turn.

2 „ *ʔañ fellintirai*, thou shalt, etc. Neg. *ʔañ fellintirata*.

3 „ *o fellintirai*, he will take the turn „ *o fellintirata*.

Inf noun, *fellintirai*, partic. *fellintiraido*, pl. *fellintiraibe*; and *mido baduntira*, I am opposite, or by the side of thee, from *badi*, to be near a person, partic. pass. *baduntirādo*, a neighbour.

The *Imperative*.

2 pers. singl. *wotinir* and *yō ʔañ wotinir*, barter thou with others.

3 „ *yō o wotinir*, let him barter, etc.

2 pers. pl. *wotinire* and *yō ʔañ wotinire*, barter ye.

3 „ *yo be wotinire*, let them barter.

Negative case.

2 pers. singl. *wōta wotinir*, do not barter with others.

3 „ *wōta o wotinir*, he must not barter, etc.

2 pers. pl. *wōta yenintire*, don't ye curse each other.

3 „ *weta beñ yenintire*, they must not curse each other, or don't return insults received, from *yeni*, to curse, aor., I. radical conjugation.

The *Conjunctive*.

1 pers. pl. *wōta meñ hauruntira*, we must not go to war with each other.

2 „ *wōta ʔañ hauruntira*, ye must not, etc.

3 „ *wōta beñ hauruntira*, they must not, etc., from *mi haura*, I am fighting.

The *Positive*.

1 pers. singl. *yō miñ dušuntira*, I must return civilities to a person.

2 „ *yō ʔañ dušuntira*, thou must return civilities, etc.

3 „ *yō o dušuntira*, he must return civilities, etc., of *duši*, to be polite; preventing.

Remarks. From the nature of its reciprocity the mutual form is far more frequently used in the plural number than otherwise. Neither the passive nor the medium occur in any of our texts, and

it is likely that the bearing of the reciprocal with its modifications is beyond the influence of an actual passive voice. The same observation must be made with regard to the definite or strong form which we have detected nowhere as being expressed in the inflexion of any reciprocal verb of the ordinary style. We hold a different opinion in regard to the Intensive and Definite Intensive.

B. Traces of an Intensive and of a Strong Intensive form.

§. 91. By logical deduction we arrive at the conclusion that the Fulde possesses a simple root, *mido mora* or *more*, of the direct meaning of which we have obtained no information. It is at the same time evident that the above root has found access to the mutual conjugation, and even to the expression of a strong intensive in the same. And on the strength of information received from an intelligent native the mutual form, *morentina*, would signify the resemblance or the likeness between two persons, their mutual similarity. The definite intensive, *miñ morentintāke*, is as much as: I compare myself with, or, I am compared with a similar one. The strong form, it will be remembered, from §. 71, refers in the present tense to a present past, and upon active verbs it has the force of rendering them passive or intransitive. The aorist is *morentintike*, with its negative, *morentintāke*. This finite form of the reciprocal aorist, if referred to the only true God in the interests of religion, assumes the meaning of mocking, blaspheming God, since the Most High allows no comparison nor permits himself to be put on a level with any other being. *Morentintāke*, Lat., *qui comparari cum alio non patitur*; in German, *Der sich kein lästerliches Gleichbild stellen*, or also, *Der durch Vergleichung sich nicht lästern lässt*. This explanation we give to elucidate the passage in Exodus XX., v. 5, the Arabic text of which runs thus: فَإِنِّي أَنَا رَبُّكَ الْغَزِيرَ الْغَيُورَ *ko miñ wona Jōma Tētudo morentintāke*. I am a mighty God who is not mocked.

As the foregoing example is somewhat isolated we shall restrict ourselves in the subjoined table to the tenses of that form which the existence of the above example has justified. Of *miñ morentina*, the indefinite mutual form of the root *more*.

The present tense of the definite intensive is :

- | | | |
|----------------|--|--------------------------------|
| 1 pers. singl. | <i>miñ morentintake</i> , I am mocked | Neg. <i>miñ morentintāko</i> . |
| 2 „ | <i>ʔaʔ morentintake</i> , thou art „ | „ <i>ʔaʔ morentintāko</i> . |
| 3 „ | <i>o morentintake</i> , he is „ | „ <i>o morentintāko</i> . |

The Aorist.

- | | | |
|----------------|---|--------------------------------|
| 1 pers. singl. | <i>miñ morentintike</i> , I have mocked | Neg. <i>miñ morentintāke</i> . |
| 3 „ | <i>o morentintike</i> , he has „ | „ <i>o morentintāke</i> . |

The Plusquam-perfect.

- | | | |
|----------------|--|--------------------------------|
| 3 pers. singl. | <i>o morentintinoke</i> , he had „ | Neg. <i>o morentintanōko</i> . |
| 3 pers. pl. | <i>beñ morentintinoke</i> , they „ | „ <i>beñ morentintanōko</i> . |

Before this Chapter is closed we bring in a few sentences taken from the original texts.

I. Reciprocal and mutual acting.

yimbe Alfa Omaru ɛ konnu Ibrahīma be waruntiri. The people of Alfa Omar and the soldiers of Ibrahim killed one another.

be yewintiri yimbe fabbi, be ʔabbi be sobbintiri. They insulted one another, they ran on, they fought, they cut each other.

hauruntiri Ba-Demba ɛ Hubūbebeñ be fēlintiri. They went to war with each other, Ba-Demba and the Hamd-Allah people; they got into fire on both sides.

be moʔintini gallɛje-mabbe. They assisted each other in repairing their farms.

II. For acting in opposite localities.

From *mido dāka*, I encamp; the reciprocal, *mi dākuntira*, I encamp opposite to another camp.

be dākuntiri be fēlintiri ɛ Ketigīa bewari Ba-Demba. They encamped opposite each other, they opened fire on each side near Ketigia, they killed Ba-Demba.

To this meaning belongs *baduntirādo*, a neighbour, from *mido baduntira-mada*, I am close to thee; thy neighbour.

III. Simultaneous action and co-operation expressed by the reciprocal form, viz.:

Of *mido hūwu*, I work; the mutual form, *huwuntura*.

Alimāmi en iti yimbe-mabbe, be arui be huwuntiri ndɛr daka be

mahi tataka. Both the Imams called their people; they came over to them, they worked together in the camp, they raised the wall.

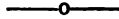
be joñintiri lanʒagol. All of them, one after the other, walked away in order to return home.

IV. *Alternative* signification of the reciprocal form. Alternative action can take place among a number of individuals, one relieving his fellow in the discharge of a common duty.

be fellintira. They relieve each other. From a suppositive root, *felli*, as :

julde-mabbe no fellintira. In the saying of their prayers they relieved each other, viz.: as soon as one had finished, another of the party began to pray in his stead.

These are the only available examples which we can bring forward in support of the meaning of the fifth conjugation. The spirit of the language makes it rather probable that more shades of signification are expressed by this form.



CHAPTER XXX.

THE LOCAL MOOD (MODUS LOCALIS), OR OTHERWISE,
(MODUS LOCUM PETENDI).

A. General Remarks.

§. 92. We call this conjugation the Local Mood from the experience that its application appears to be, with but few exceptions, familiar to verbs that indicate a motion or a progress towards a locality, and that the use of this peculiar form is then resorted to when the spot to be attained by the individual thus proceeding, has been previously defined as the destination where his purposes will be attained. It would hardly be improper according to our opinion, to call this form the *modus procedendi*, apart from the generalizing expression, *modus localis*.

B. At the same time we feel compelled to direct the attention of the student to the fact that this present form also, like each of the preceding forms, makes a slight diversion from the standard

application just mentioned towards a few more modified meanings. Verbs ending with *a* or *i* insert the vowel *u* between the root and the end vowel : thus, of *ara*, is the local mood, *arua*, of *yaha*=*yahua*, of *hajji*=*hajjui*.

I. The idea of motion and progress being kept aside the local mood points also to an activity or an event going on or happening at a defined distant spot to which the speaker alludes, as :

o huwurai, 3 pers. aor., he laboured there whereto he was told to go and work.

II. There is also an inference to be drawn from the existence of a verb that has occurred to us that this present conjugation is resorted to in the matter of time. What is progress in locomotion is in application to time a continuation of abiding, or waiting in a given spot until a certain point of time has been arrived at, or is passed.

The only instances we possess we give at once.

From *o habi*, he stays or waits, is the local mood, *o habui*, he waited until such a day arrived, as :

Al Hajji habui yeltigol nellādo mako. Al Hajji waited for the return of his messenger.

A form of a passive aorist: *habuima*, sc. what has transpired; *samāna habuima*, the bygone time, the years past.

C. The inflexion of verbs in the local mood is as follows :

The vowel *u* or *o* is inserted between the last letter of the stem and the ordinary termination of the verb. And if a verb terminates with *o* or *u*, this vowel in the local mood is simply retained, accepting the end inflexions of the tenses in addition, as : *no bonni*, it spoils, local; *no bonnui*, it spoiled there ; *o hauta*, he arrives, local; *o hautua*, he arrives there ; *o foto*, he presents himself, local; *be fotoi*, they presented themselves, assembled there, in a certain place.

As the tenses terminate with the same regularity as in other verbs frequently introduced heretofore, we give now a few examples of the local form without further comment.

Of *mido yaha*, I go, the local mood is *miñ yahua*.

1 pers. singl. *miñ yahua*, I go there as intended Neg. *miñ yahuata*.
with contr., *yahuā*.

2 „ *añ yahua*, thou goest „ „ *añ yahuata*.
with contr., *yahuā*.

3 „ *o yahua*, he is going there Neg. *o yahuata* or *yahuā*.

Inf. noun, *yahūde*, inf. const. *yahuāde*, caus. *yahugol*, partic. act. *yahūdo*, partic. prst. *yahuādo*, partic. pl. *yahūbe*, partic. prst. pl. *yahuābe*.

Of *mido hañju*, I make a pilgrimage; Arb. حَجَّ the local, *hañjua*; the aorist, *hañjui*, I wandered to such a holy spot.

1 pers. pl. *meñ hañjui*, we journeyed there Neg. *meñ hañjuāli*.

2 „ *on hañjui*, you „ „ *on hañjuāli*.

3 „ *beñ hañjui*, they „ „ *beñ hañjuāli*.

Inf. noun, *hañjui*, caus. *hañjuigol*, partic. *hañjuído*, partic. prst. *hañjuādo*, partic. pl. *hañjuibe*, partic. prst. pl. *hañjuābe*.

Of *mido ñabura*, (Arb. حَبَّرَ) the local mood, *miñ ñaburua*, I bring information to a place, or, I go to a man to inform him.

The Plusq.-perf. *meñ ñaburuino*, we had, etc. Neg. *meñ ñaburuāno*.

2 pers. pl. *on ñaburuino*, you had, etc. „ „ *on ñaburuāno*.

3 „ *beñ ñaburuino*, they had, etc. „ „ *beñ ñaburuāno*.

Of *mido nella*, I send, the local mood is *miñ nellua*, I send there, over; the future, 3 pers. singl., *o nelluai*, he will send over a distance to a person.

1 pers. pl. *meñ nelluai*, we shall send over, etc. Neg. *meñ nelluata*.

2 „ „ *on nelluai*, you will send over, etc. „ „ *on nelluata*.

3 „ „ *beñ nelluai*, they will send over, etc. „ „ *beñ nelluata*.

Inf. noun, *nelluai*, partic. *nelluaido*, partic. pass. *nellustēdo*, partic. pl. *nelluaiibe*, partic. pass. pl. *nellustēbe*.

The Imperative. Of *mi habua*, I wait till some one comes.

2 pers. singl. *habua*, or *yo añ habua*, wait thou till (he comes).

3 „ „ *yo o habua*, let him wait, he must wait until, etc.

2 pers. pl. *on habue*, or only *habue*, wait ye until, etc.

3 „ „ *yo be habue*, they must wait until, etc.

Negative form. Of *o bonnui*, he spoiled something in another place, is the negative imperative.

2 pers. singl. *wōta bonnua*, or *wōta an bonnua*, don't spoil anything yonder.

3 „ *wōtu o bonnua*, he must not spoil anything over there.

2 pers. pl. *wōta yahue*, or *wōta on yahue*, don't you go over to, etc.

3 „ *wōta be yahue*, they must not go over to, etc.

The Conjunctive. Of *o adorui*, 3 aor., IV. conj., instrumtl., he brought it over with him, is the 1 pers. conj. present.

1 pers. singl. *yo min adorua*, I must bring (a thing) with me to (his house).

2 „ *yo on adorua*, thou must bring (a thing) over to „

3 „ *yo o adorua*, he must bring (a thing) with him to „

Negative form.

1 pers. pl. *wōta men haŋŋua*, let us not journey to (such a country).

2 „ *wōta on haŋŋua*, don't you journey over to „ „

3 „ *wōta ben haŋŋua*, they must not travel to „ „

D. The Local form is admissible not only by the I. radical Conjugation but also by some other forms; we can produce a few examples showing a connexion with *a*, the intensive, or II., and also *β*, the subjective or IV. conjugation, sc. *a*, intensive: *o artui* and *o heutitui*, both of 3 aor. singl., and the meaning of both forms being: He arrived at his proposed and pre-arranged place of destination. *β*, subjective and local, *o huworui*, 3 pers. aor., he worked there where it was pointed out to him to do his duty.

The subjective form with *instrumental* capacity appears above under letter C, the *Conjunctive*, in the form *o adorui*, he brought something over with him to his house; or also, after passing through a distance he brought a thing to a certain and appointed place.

§. 93. In conclusion of this Chapter we insert some sentences in explanation of the principal and other more secondary meanings of the local mood. In the first instance the following examples

will prove the progressive movement of the individual towards the place of destination.

I. The IV. conjugation as *modus locum petendi*.

The tenses of the verbs occur in the Aorist indicative, viz. :

Ƶongalledede o artui. The owner of the farms arrived there.

o haburui bāba mako. He went home to his father to inform him.

be yahi hā be hautoi to dāka. He went on until he arrived yonder in the camp.

o wadi to dāka hā kubūbebe arui be felintiri. He kept in camp until the Hamd-Allah army arrived to where he was, and then the mutual firing began.

Al Hajji haŋŋui, haŋŋi-mako jābiki. Al Hajji set out for the pilgrimage to Mecca; his journeying was accepted.

nāian nātoi nder wurro. The rain entered the cowhouse.

II. Examples of verbs in the local mood designating fixed locality :

si raube Sego ari to dande Jaliba jogoi ima lōti puŋi-mabbe. If the women of Sego came to the shore of the Jaliba to draw water there, or if they came to wash their horses.

o muli e mabbe yō be foutoi e Talansan. (*yo be foutoi* is the local aor. in loco. conjunctive prst. *foutua*). He sent word to them they must be present in the town of Talansan.

Al Imām Abu-bakari nabbi konnu Falaba ngu bonnui. Al Imam Abu-bakr sent an army against Falaba, which perished there.

III. The local mood is also in use when a verb instead of aiming at a locality contains a tendency to, or an aiming at, a certain moment of time, viz., I wait until such a season is reached or is passed.

Alimāmi en Omaru e Ibrahīma habui e yimbe-mabbe hā nduṅgu lanni. The Imams, Omar and Ibrahim, waited with their people until the rainy season had passed.

Final remarks inclusive of the def. form of the local conjugation.

§. 94. Traces of a passive or medium are too isolated (if not absent from the sources we possess) to justify a representation of

such forms. The strong, or definite form, has been brought to our notice, and is moreover admissible for the reason that the verbs, with which we have to do here, are nearly all intransitive verbs and coincide in meaning with the same class of verbs in the first conjugation, where the strong form exists. The same remark holds good for local forms based upon the II. or intensive conjugation.

Of *mido arta*, I arrive, the local mood is *miñ artua*, I arrive in yonder place.

The Present tense, definite of the Local form.

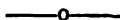
1 pers. singl.	<i>miñ artuake</i> , I am arriving, have arrived at that place.	
2 „	<i>ʔañ artuake</i> , thou art, etc.	Neg. <i>ʔañ artuāko</i> .
3 „	<i>o artuake</i> , he has, etc.	„ <i>o artuāko</i> .

The Aorist.

1 pers. singl.	<i>miñ artuike</i> , I have arrived, etc.	Neg. <i>miñ artuāke</i> .
1 pers. pl.	<i>meñ artuike</i> , we have, etc.	„ <i>meñ artuāke</i> .
3 „	<i>beñ artuike</i> , they have, etc.	„ <i>beñ artuāke</i> .

The Plusquam-perfect.

1 pers. pl.	<i>meñ artūinoke</i> , we, etc.	Neg. <i>meñ artuanōko</i> .
2 „	<i>ʔoñ artūinoke</i> , you	„ <i>ʔoñ artuanōko</i> .
3 „	<i>beñ artūinoke</i> , they	„ <i>beñ artuanōko</i> .



CHAPTER XXXI.

THE IMPERSONAL OR NEUTRAL VERB.

§. 95. We proceed now to the last species of verbs, the Impersonal verb; they occur, some in the present tense and some in the aorist, a few in the intensive form, and one in the future. As the various tenses of verbs have so frequently been exhibited and as the present examples belong nearly all of them to the simple

form of the first conjugation, it will be deemed sufficient to give only the negative, viz. :

<i>nde</i> and <i>wēti</i> , 3 aor. indic., it is daybreak	Neg. <i>wēṭāli</i> .
<i>gasi</i> , 3 aor., and <i>gasa</i> , 3 prst., it is right, will do	„ <i>gasāli & gasuta</i> .
<i>wuiti</i> , 3 aor. intensive, the day breaks	„ <i>wuītāli</i> .
<i>ha wuitai</i> , 3 pers. fut., until daybreak	„ <i>wuitata</i> .
<i>nebi</i> , 3 aor., it lasted long, there was a delay	„ <i>nebāli</i> .
<i>neba</i> , 3 pers. prst., it is lasting long, there is delay	„ <i>nebata</i> .
<i>wuri</i> , 3 aor., it will be directly, it is done quickly	„ <i>wurāli</i> .
<i>wuri nebata</i> , (a common phrase) it is done immediately, no delay.	
<i>gaina</i> , 3 pers. prst., it is possible, it will do	Neg. <i>gainata</i> .
<i>hāni</i> , 3 aor., it is worth while, it deserves to	„ <i>hanāli</i> .
<i>dum-buri</i> , 3 aor., it is better	„ <i>dum burāli</i> .
<i>foti</i> , 3 aor., it is enough	„ <i>fotāli</i> .
<i>duñ rēwi</i> , it is finished, done	„ <i>rēwata & rewāli</i> .
<i>no wadi</i> , 3 aor., there is	„ <i>no wadāli</i> .
<i>koduñ hōri</i> , 3 aor., perhaps it is so	„ <i>ko duñ horāli</i> .
<i>ko duñ haḡi</i> , 3 aor., it smells, it smells bad	„ <i>ko duñ haḡāli</i> .
<i>omo lūba</i> , 3 pers. prst., it smells nice	„ <i>omo lūbata</i> .
<i>duñ warti</i> , 3 aor., it is changed	„ <i>wartāli</i> .
<i>duñ tāi</i> , 3 aor., it melts	„ <i>taiāli</i> .
<i>yaudo</i> , 3 pers. prst., it pains	„ <i>yaudata</i> .
<i>nānge fūda</i> , prst. tense, the sun is rising	„ <i>fūdata</i> .
<i>nānge mūta</i> , „ the sun is setting	„ <i>mūtata</i> .
<i>hēndu biffa</i> , „ the wind blows	„ <i>biffata</i> .
<i>kamuṅgu</i> , or <i>hiṅgu hāla</i> , prst. tense, it thunders	„ <i>hālata</i> .
<i>hāduñ tobba</i> , prst. tense, it is raining	„ <i>tobbatā</i> .
<i>duñ tobbi</i> , there has been a rain	„ <i>duñ tobbāli</i> .
<i>duṅgu fudi</i> , aor., the rains have set in	„ <i>duṅgu fudāli</i> .
<i>ḡaṅ rēwi</i> , aor., the weather, rain (<i>tornādo</i>) is over	Neg. <i>ḡaṅ rēwāli</i> .
<i>māyo bēbi</i> , pos., the river falls <i>māyo bēbāli</i> , aor., the river has not fallen.	
<i>māyo yōri</i> , aor., the river is drying up	Neg. <i>māyo yōrāli</i> .
<i>legal wiliti</i> , 3 aor., the tree is in blossom	„ <i>legal wilitāli</i> .
<i>nḡaṅ wūli</i> , 3 aor., the water boils	„ <i>nḡaṅ wūlāli</i> .
<i>nḡaṅ fēwi</i> , 3 aor., the water has cooled off	„ <i>nḡaṅ fēwāli</i> .

- yīte hubbi*, 3 aor., the fire burns Neg. *yīte hubbāli*.
yīte nyiffi, 3 aor., the fire is out „ *yīte nyiffāli*.
jūro woya, 3 prst., the hyæna howls „ *jūro woyata*.
yahare fidda, 3 prst., the scorpion stings „ *yahare fiddata*.
lēuru dārete, the moon is full, it is full moon, 3 aor., *medii*, II. conj.;
 Neg. *lēuru dāratāke*.
boddi tipoto, 3 prst. intens. form, the snake creeps Neg. *boddi*
 tippotāko.
no hebbata, intensive simple prst., there is; neg. *no hebbatāko*, there
 is not; and *no hebbi*, aor., there was; neg. *no hebbāli*, there
 was not.

CHAPTER XXXII.

OF PARTICLES.

I. Prepositions.

§. 96. These particles are very numerous and stand with scarcely any exception before the noun; a few share the nature of adverbs and will be found again in the last Chapter reserved for such nouns, as:

adāde, *adande*, *ada*, temporal, before; *adāde andi-mako*, before he knew it.

bāo, local and temporal, after; Arb. بعد

bāo, local, outside of.

bāwa, local, c. acc. pers., behind; *bāwa yūma*, behind the mother.

dōu and *koḍōu*, local, upon; *dōu sutu*, upon the house.

en-dēr, local, inside, within; *en-dēr gaike*, inside the hole.

a. *ē* as single preposition.

ē, local, into; *ē burūre*, in the bush; *o yolli ē māyo*, he got into water.

ē, temporal, between, in the midst of; *ē duñ fob*, in the midst of all that (sc. going on).

ē, personal, of, from; *o wāri ko hēwi ē mabbe*, he killed many of them.

ε, local, from; *be woni ε Timbo*, they were from Timbo; *wondude yoga ε Fūta*, with a host of Futa people; lit., with a host from Futa.

ε, instrumental, with; *be fōli-be ε fēlude*, they drove them by firing.

ε, with, referring to persons; *o hōditi ε yimbe-mako*, he went home with his people; *barkīdi maube-meden no luti ε meden*, the blessings of our chiefs remain with us.

ε, local, upon; *no wūdere ε maire*, a mat was upon it.

ε, for, referring to persons; *wūli ε mako*, it became hot for him.

ε, according to, after, secundum; Arb. عَادَةِ عَلَيَّ *ē ādatu Fulbe beñ*, after the manner of the Fulbe.

embere, for so much as, for, referring to value and to time.

ε, about, circa; *ε worbe gulūje*, circa thousand men.

b. *ε* in combination with other prepositions or adverbs.

wondude ε, with, personal; *wondude ε maube Timbo fō*, with the head men of all Timbo. *kayo be windane-mo wondude ε Maryama gendirāo-mako*, that he should be taxed, with Mary, his espoused wife. *Alimāmi Omaru ε Ibrahīma be yauti wondude ε maube Timbo fō*, the Imams, Omar and Ibrahim, kept council with the head men of Timbo.

ε bāwa, behind, in the absence of; referring to persons, *ε bāwo lando jihādi kasata*, in the absence of the king, a holy war is not allowed.

ε-gondo, in private, secretly.

hā-ε-gata, local; till to the other side of.

ni-ε, local; in.

imorde-ε, from, personal; *imorde ε genḡol Arabu*, from the Arab nation.

hā-ε, till to, local; *be doki Alimāmi hā-ε Timbo*, they persecuted the Imam until Timbo.

ko-ε, within, during; temporal; *ko ε di-i dūbi*, within these years.

ga, to; personal and local; *ga-mako-o yahi*, he went to him; *ga-galle-mako*, to his garden.

ga, inside; local; *ga sutu*, inside the house.

gilla, from; temporal; *gilla samāna*, from a certain time.

hā, or *hā-to*, until; local; *hā-ē*, until; *hā-ē gata*, till to the other side.
ha-kika, through; local.

hākude, between; local and personal; *fudōde nde-e haure hakude Alfa Muhammed ē Alimāmi e*, the beginning of the war between Alfa Muhammed and both the Imams.

hātima, until; local and temporal; Arb. *حَتَّى* and *حَتَّى إِلَى*

īude, from; temporal; *īude nde-e nyānde*, from this day.

īude-hebbi; comp. prep. loc.; from such a time, until; *Alimāmi e Omaru ē Abu-bakari be fēlintiri īude fudal hebbi mutal*, Omar and Abu-bakr, the Imams, fought from sunrise to sunset.

ka, for, the sake of, from; personal; *motere ka Allah*, a blessing from God.

ko, from; local; *ko lēdi Misra*, from Egypt; *ko Baila*, from the Baila country.

ko-ē and *ko*, on, upon; local; *ko-pūyu o wadi-ko*, on horseback he did it (sc. the journey).

ko-dou and *dou-ko*; comp. prep. loc.; up there; *dou-ko kamu*, up in the skies.

ko-lē-i and *lēko*; comp. prep. loc.; down here; *ko-lē-i lēdi*, here on earth.

kohinna, with exception of; pers. and impers.; *kohinna kanko ade fō mai*, everybody died except himself.

lēi, local; under; *lēi lēdi*, under the earth; Arb. *تَحْتَ*

lēi, comp. with *to*=*to-lēi*, under, close by=juxta.

lēi, comp. with *ko*=*ko lēi*, down here, on earth.

mo, unto, to, personal, and for the dative case; *mo kalla ē mabbe oki galle*, to every one of them he gave a farm.

mo, from; local; *mo Hamd-Allah*, from Hamd-Allah; this particle, if standing before proper nouns of localities, means from.

mo, of; particula genitivi; *Habibu ē Esee-īdu mo Al Hajji*, Habib and Eseeidu, the sons of Al Hajji; *mo* before personal nouns means descent, son of.

ni-ē, in; local; *ni-ē bōwal*, there, in the field.

no, for; personal; *kalla luti ko-mabbe*, everything is left for them (sc. to decide).

tə=from, out of, in, to, at, etc., mostly local and personal too; *hā be hēutai to dāka*, till they could reach the camp. The meanings of *tə* are various and many, and it re-occurs in many compounds.

tə-dəu, local, above, Arb. فَوْقَ

tə-l-ē, local, under, Arb. تَحْتَ close, by; Lat., juxta.

tə-gāni and *tə gata*, this side and the other side, Lat. cis and trans.

tāro, local, roundabout.

tə dər, local, inside.

tə bange, local, roundabout.

wona, during and for about=circa; *wona dūbi tēmede juwi*, circa, 500 years; (*wonā* and *wai-wona*, like, as=كَمَثَلِ)

imorde e, from; personal; *imorde e geṅgol Kūraiši*, from the tribe of Koraish.

hā-hāndu, temporal; from, unto; *hā-sūmaie dari hāndu māi*, from the new moon till the end of the fast.

fī, because, on account of, Arb. فِي *onulli fī hābāre*, he sent because of the news. *onulli Alfa Omaru fī haurende*, he sent Alfa Omar on account of the war.

no, for, cum imp. obj., *be jōda no hālaka*, they sit for conversation.

ga, on account of, for the sake of, c. pers. and impers. pron., *ga-duñ*, on account of this; *ga-ma-u*, for thy sake; *ga-mako*, for his sake.

§. 97. II. The Particle *ko*.

The use of this particle in Fulde is surprisingly frequent and at the same time multifarious in its meaning. As a rule, two principal ways of application can be established.

I. It is often meaningless for translation into English when it serves as prefix to the different parts of speech, with the sole exception that it bestows a strengthening to the word or proposition with which it is combined. In this latter case it gives stress and importance to nouns, to adjectives, to all pronouns, to numbers, to

prepositions and to adverbs, and is frequent in adverbial combinations.

a. *ko* before nouns, viz: *horŋŋe-on Alimāmi Surri (woni) ko-o lamdo lēdi*, the head man, Alimam Suri, is the king of the country. *arbeben ko yimbe dido Sēdi e Sēri*, (for *arbeben woni yimbe dido*), the new comers were two people, Sedi and Seri.

kenyol Fulbeben ko ben hollbe Allah, the Fulbe nation is fearing God. *Hādi Ēsse-īdu e minirābe-mako ko sukābe tau*, Hadi Esseidu and his brothers were boys then.

b. *ko* before adjectives: *duŋ ko mauni*, this is great, high.

c. *ko* before participial nouns: *ta-alibābe kobe andube*, the scholars know.

d. *ko* before pronouns of any class: *ko-o-o*, he; *ko men*, we; *kondere-defte*, these books; *ko di-ri-dūbi*, these years; *ko-on halamī-la*, who spoke to me? *ko an yuwi-ngol?* hast thou planted it?

e. *ko* before adverbs: *ko-hēwi*, heavily; *ko-sati*, dreadfully; *ko goŋga*, truly.

f. *ko* before numbers and numeral adjectives: *bibe mako ko dūdi*, his sons are many; *yimbe ko gulūje tati*, three thousand people.

g. *ko* before prepositions: *ko-lēi*, down, below; *ko lē-ri fello*, down the hill; *ko-dōu*, above, sc. a thing; *ko tō-mako*, for him, her.

In combinations of this kind *ko* is a supplementary particle to give stress to the combination which it supports, but not a different meaning.

II. *It can have a meaning of its own and may require different ways of interpretation.* The use of the particle *ko* being so constant, we might say ubiquitous, it is more than probable that other cases do exist of still wider reach and significance beyond those which the limited field of the texts has furnished us with. From the latter we introduce a few prominent examples in alphabetical order.

A. *Ko*, as a separate prefix, betraying a meaning of its own.

ko stands before the predicate of a sentence that is identical with the subject and where the subjective verb *woni*, to be, is omitted.

Lamdo Portōbe ko lamdo maudo ko-omburi lambe fob, the Queen

of England is the greatest among the Sovereigns. *geŋgol Fulbe ko be hullbe Allah*, the Foulahs are worshippers of God. *yimbe doŋ ko beŋ leŋdi*, the people there are dust.

ko, before a noun serves as substitute for the definite state.

ko bāba for *bāba-on*, the father; *ko léuru* for *léurundu*, the moon; *ko dewal Jōmam loko-mako*, the law of God is his delight, for *dewaŋgal Jōmam*, etc.

ko, always maintaining its position as a prefix, can take the place of the definite pronominal affix in those cases where the Fulde idiom prevents nouns from assuming the definite state. A noun which is nearer defined by a subsequent one in the genitive case has as a rule to observe the indefinite state; if then the speaker wishes to lay stress on such a noun the prefix *ko* is preferred to the article affix, as: *ko gedal Alfa Omaru*, the son of Alfa Omar, instead of *gedaŋgal Alfa Omaru*; *ko dewal Jōmam*, the law of God, instead of *dewaŋgal Jōmam*.

ko yājude lēdi Mizra, the extent of Egypt

ko säre Makka nondemburi jāe lēdi Ārabu, the town of Mecca is foremost among the towns of Arabia.

ko lēdi Kaisarān woni ga-wōti ko goŋga e lēdi Mizra, Russia is indeed, far distant from Egypt.

ko expresses the genitive particle of.

If the predicate of a sentence in which the subjective verb, to be, is omitted indicates the ingredient or stuff of which the subject is composed, it receives if it is a noun, the particle *ko* as a prefix, as: *o tawi ko mǎfikon-mako ko kaŋe*, *sauru-mako ko kaŋe*, *poti-mako ko kaŋe*, *wouru-mako ko kaŋe*, *o tawi doŋ fow kokaŋe*, he found his soup dish of gold, his walking stick of gold, his drinking cup of gold, his mortar of gold; he found there everything of gold.

ko serves as an indefinite relative pronoun.

ko wadi-mo mi andā, what happened to him I know not; *be naŋgi ko be naŋgi*, they seized whatever they could; *o andāli ko o wadata*, he knew not what to do; *o jēti ko jētata*, he took away what he could; *wōta be hebbi ko be lumbirta*, lest they find anything to

cross the water with; *men aši ko ammen ko e no e tilfāde*, we left what is ours as abandoned to ruin.

ko has interrogative force, pronominally and adverbially, as: *ko wadi-māda*, what is the matter with thee? or, *miñ houni ko o andatā-duñ*, I wonder how he knows that? *o landi-mo ko bortud' aš bandarawal*, he asked him, What for dost thou root up casado?

ko, combined with meaningless words renders them interrogative adverbs. *ko hēndu*, what is the matter? *ko-bére-jēlu*, how many? The latter compound interrogative takes both the object and number in question between its component parts of: *kobére worbe gulūje jēlu*? How many thousand men?

ko, at the head of an ordinary proposition turns this into an interrogative one. *ko miñ jantāko to onon?* Have I not read this unto you?

ko, in the place of an indefinite and impersonal verbal pronoun, viz., *ko burani-be*, it is better for them, and *ko buri*, it is preferable; *ko luti*, there is want, and *ko lutāni-be lōwande wōtere*, there remained but a single charge of powder to them.

ko, a substitute for the local prepositions *nder*, *ga*, *e*, *tə*, *at*, *in*, *to*: *ko Makka*, in Mecca; *ko Timbo*, at Timbo; *ko Bailu*, in the Bailu country; *ko bōwal*, in the road; *ko lade*, in the bush; or, *ai si ko Makka o woni o ari*, even if he were in Mecca he would come.

ko, instead of a conjunction, i.e., as: *ko oñaburant-lā*, as he informed me.

ko, for the consecutive conjunction, *that*: sc. *renḡwo sutu andā ko e yiltigol o woni*, the storekeeper knew not that he (another person) had returned.

ko, for the temporal conjunction, *during*, *whilst*: sc. *ko duñ wadi*, whilst this happened; during all this time.

ko has a kind of instrumental force as a substitute for the prepositions, *on*, *upon*, *with*, viz.: *ko puḡu*, on horseback; *ko gelḡba*, with a camel; *o warāma ko kāfa*, he is killed with a sword.

B. *Ko*, in its capacity of combination and identification with other parts of speech is evident in the following examples :

ko-adide, before ; ex., *ko adidé-ngal*, before it, i.e., *legangal*, the tree.

ko-an, thou ; personal pronoun, 2 pers. singl.

ko-don and *ko-e don* : local adverb ; there.

ko-dou : local adverb ; above.

kodume hunde : indefinite personal pronoun, *every thing*. Gen. VI., 12 v. ; whatever, Chap. VIII., 17 v. Dr. Baikie.

ko-e-ndin : rel. impersonal pron., in which ; id. in loco. dem. pron., in this ; here the pron. *ndin* refers to *lédindi*, definite state of *lèdi*, earth, land.

koina or *ko-ina* : adverb loci. ; every way. Gen. III., 24 v. Dr. Baikie.

ko-lè-i : adverb loci. ; below.

ko-maite an māyi, thou shalt surely die. This phrase is an Arabism from Gen. II. مَوْتًا نَمُوتُ in imitation of Heb. מוֹתִיתָ רָאִי מָוֶת.

ko-men, we, we ourselves ; personal pron. 1 pers. pl., for *menen*.

ko-mi : indef. impersonal pron., whatsoever. Gen. II., 19. Dr. Baikie.

komin, I, I myself ; personal pron. 1 pers. singl., for *mido*.

ko-moye : indef. impersonal pron., everything whatever. Gen. VII., 14. Dr. Baikie.

ko-nden, which ; impersonal rel. pron. singl. ; id. ; impersonal dem. pron., this, for *ndeg*, regular form. It refers to *haurende*, the war, which is the definite state of *haure*, war.

koni or *ko-ni* ; comp. adverb. mod., thus.

konón or *ko-nón* ; adverb. mod., thus ; id. ; combined with *kadi*, again, sc. *konón-kadi*, thus again ; in just the same way.

ko-non-si, combined conj., so as to ; seq. finite verb.

ko-nyami : compound noun ; good. Gen. VI., 21. Dr. Baikie. Lit.,

ko-nyāme ; aor. med., what is to be eaten.

ko-ɔ, he, also *ko-ɔ-ɔ*, he ; personal pron. 3 pers. singl., separate form for *ɔ-ɔ*, he.

ko-ɔn, who ; personal relative pron. singl., for simple form *ɔn*.

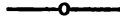
ko-sɛda ; temporal adverb, a little while ; for a few minutes.

ko-to, with; a preposition in a personal sense, as: *ko to-mako o woni*, he stayed or lived with him.

kowánoni; conjunction, although; id.; adverb mod., thus.

kwokowa; prohibitive conjugation, lest whatsoever. Gen. IV., 15.

Dr. Baikie. N.B.—In this last word the author has no doubt mistaken the orthography.



CHAPTER XXXIII.

III. Conjunctions.

§. 98. The Fulde possesses many conjunctions, positive as well as negative and disjunctive in their force. The following list contains perhaps the greater part, but by no means all of them.

ama, as to; *ama haŋŋi-amme ko jābika*, as to our journeying it is approved; Arb. اَما id.

ai-si, cond. conj., it matters not if, even if; also, and should it happen that; *ai-si temedere fusi o oki-men wonde*, even if a hundred break he gives us others.

ai-si ko—ai-si ko; compound alternative conj., *whether*, in the protase; *or*, in the apodose; *ai-si ko danki-mo ai-si ko dankali-mo*, whether it will touch him or not.

ala-si wonā; exceptive conj.; no one else, but, there is none, but sq. noun or pronoun; *ala lamdo si wona ʼan*, there is no king but thou.

ayi, as to; introductory particle or conj.; *ayi bābarābe-amme ko Fās be iwi*, as to our forefathers they came from Fezan.

awa, as to, now then, well now; Arb. اَوا id.

ai, even; mostly after a verb; *o jābata ai taŋgol leke*, he forbids even to cut a stick.

ai; seq. neg. particle; *ala*, not even; *ai-ala gōto e mabbe luti*, not even one of them was left.

fī, on account of, because; c. inf.; *fī yahgol-mabbe*, on account of their going.

fī-si; comp. conj.; to this effect if, so that, and in case that; *fī si be nani o māi*, in case they hear of his death.

fī-wōta; neg. comp. conj.; lest=so that (this thing) be not; e.g., *fī wōta behebbi ko be lumbira*, lest they get anything to cross over the river with.

fere-no; cond. conj.; if perhaps, whether; *fere no be hebbai natoī*, if perhaps they might get inside.

ga, how to, sc. do a thing, in order to; *beñ fēri ga hubbagol gite*, they tried to kindle up some fire.

hā; seq. verb; I nearly, I almost did; this is the meaning of the conj. *hā* when it is preceded by the verb *luti*, it is left, sc., *o luti hā o nañgi-mo juñgo*, he almost took him (prisoner) with his hand. N.B.—*hā*, before nouns, is a preposition.

hā; seq. verb; until; *hā omai*, until he died.

ha-tuma, until; seq. verb; *ha tuma onāti to mako*, until he entered his house.

ima-siko; comp. disjunctive conj.; if or, whether or; each proposition followed by the verb: *ima be piri-mo si-ko piāli-mo*, whether they beat him or not.

ko-adide; temporal conj.; before; *ko adide gertogal funete*, before the cock crew.

kalla-to; temporal conj.; whensoever; *kalla to be hauti be fōlete*, whenever they attacked they were beaten.

kono; disjunctive conj.; but; *mi nani kono mi yahata*, I hear, but I don't go; *be torotō-mo kono o selāli*, they begged him, but he refused.

e-no-e, as if; seq. verb or infinitive; *awā meñ aji ammeñ-ko e no e tilfāde*, now then, we have left what we possess, as if going to ruin.

konón-si, just as; *konón-si be yahi*, just as they went.

ka, or; alternative conj.; *ko dou wadini ka ko-lei?* has it been in the clouds or on earth?

ko-wanoni, although; *ko-wanoni mi yahrata e uyüre maite*, although I walked in the valley of death.

ma, or ; *omo tyawi fello ma o dari noküre*, he ascended a mountain, or stood in a place.

ma ; neg. conditional ; not otherwise than, not unless ; *wota wad-ma an yiri léuru*, do not do so unless thou hast seen the moon.

no, as ; *be wonai yahde e burüre no Al Hajji wiri-be*, they were passing through the wood as Al Hajji told them.

no, how ; c. conjunctive verb ; *be gëri no be datira*, they tried how they might escape.

ko-sabu, on account of, because of ; *ko-sabu benguram an yenirta-mi*, on my people's account thou cursest me.

sabu, for the sake of, in order to ; seq. infinitive ; *sabu lanjagol ade-mabbe*, in order to ask for their men.

sabuna, because ; c. substantive ; *sabuna jihādi kasata*, because the war is illegal.

saka, *sakani* ; restrictive conj. ; seq. indic. verbi ; how, or so much the less ; be it far from that, viz. : *saka omemi tata-mabbe*, so much the less shall he make an attempt against their ramparts or walls.

si ; conditional conj. ; if ; *s'* with apostrophe before a vowel, in French and Italian the same, *si=s'* ; *s'amuser* or *s'io volesse* ; *si be timmi darnde sare*, if they have finished building a town ; and *s'an-andi*, if thou knowest ; *s'an gelike*, if thou hast understood.

si-ima ; disjunctive conjunction ; if (in the protase), or (in the apodose)=whether, or ; sc. *si raube ari jogoyai ima worbe ari loti puji-mabbe*, if the women come to draw water, or the men to wash their horses.

si-kowoni ; comp. conj. ; but because ; *si kowoni o tūbi Allah men ašu-mo don*, but because he turns to God we leave him there.

si-wonā, unless ; comp. conditional ; *si wonā an nyāmi e magal*, unless thou hast eaten of it (i.e., the tree).

si-to woni ; temporal conj. ; whenever, wheresoever ; *si-to woni jukude-on konon jullot'on*, whensoever ye pray, thus shall ye pray. *tuma* and *tumande* ; temporal conj. ; when ; *tuma duh wadi*, when that happened ; *tumande wēti*, when the day broke.

wanoni, see ; *ko wanoni*, although.

wonā ; neg. conj. and interrogation ; is it not so that ? *Al Haŷŷi wiri : wonā piŋgāŷe-on wonā fēlude sallido Allah ?* Is it not so that your guns don't go off when God forbids ?

wonā ; neg. conj. cum inf. ; it is not right to ; don't, by all means ; *wonā hoinude maube Fūta e fu*, by all means don't trouble the head men of Futa for nothing.

wonā, as long as ; seq. impersonal verb, *wūri*, it lasts, continues ; *wonā gurndan wūri*, as long as life lasts.

wota-wonā ; consec. neg. conj. ; neither, nor ; *wota waditū sutu-jōdodo-ma-wota waditū sufido-mako ; wonā maŷudo-mako wona kordo-mako wona hunde kalla e baduntirado ma-a*. Exodus XX., 17. Thou shalt not covet thy neighbour's house, nor his, etc.

wota ; neg. conj. seq. imper., or conjunctive verb ; do not, thou shalt not ; *wota war, wota jēnu, wotu wuju ; wota sēdano jōdōbe-ma-a sēde fenānde*. Exodus XX., 16. Thou shalt not kill, thou shalt not commit, etc.

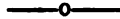
si-ko ; cum prep., *tə*=as to, sc. a person ; *siko tə mabbe*, as to them ; *si-ko to-mada wota hull' miandi miñ rēnanai-mā*, as for thee (or to thee) fear not—I know I shall take care of thee.

si-ko si-ko ; alternative conj. ; if it be so, or if it be otherwise ; *si-ko gōto siko-dūdi be wadi konón*, if it was one or if it was many they did the same (sc. with them).

yāma-de ; seq. verb ; a consecutive conj. ; therefore, now then.

e, and ; the copulative particle *e*, and, must find its place here also.

Alfa Muhammed Juhe e Alimāmi en Omaru e Ibrahimā, Alfa Muhammed Juhe and both Imams, Omar and Ibrahim.



CHAPTER XXXIV.

IV. The Adverb.

§. 99. A. Adverbia loci.

Adverbs of this description are various in their origin. Some are original adverbs, others are nouns adverbially used ; of these

some are compounded with prepositions and a few are compounded by repetition, as :

ε-baŋgal, towards the east, eastwards.

bāo and *bāwo*, in the background, behind.

dɔ-ro, there; *musibe meden beŋ ala dɔ-ro*, our relatives are not there.

en-dɛr, inside; *en-dɛr sūtu*, *endɛr būrūre*, inside the house, inside the bush.

dou, upon; *dou fello*, upon, on top of a mountain.

dou, upwards; *dou gatal dīan*; i.e., upwards, the river shore.

ε bāwa, behind; c. nom. obj.; *ε bāwa lamdo*, behind the king.

ε noku, any way; *εi be hegi ε noku*, if they move any way.

gata ε gāni; seq. tɔ obj.; on this side and on the other side of;

gata ε gāni tɔ māyo Jālība, on this and on the other side of the Jaliba.

gata and *tɔ gata*; seq. nom. loc.; on this side of.

gāni and *tɔ gāni*; seq. nom. loc.; on the other side of.

gā, there, where; *o hollī-be nokūre ga oyīi ε dɔŋgol*, he showed them the place where he saw in a dream.

honto, where? seq. verb; *honto jibine yuma ko-ro-ro bido?* where was born the mother of this boy?

mā, whenever.

hen, inside, there, within; referring to territory, property.

ko-doŋ, there; *ko-doŋ omai*, there he died.

ko-dou, up there; in the skies; *ko-dou ε ko lē-i*, in heaven and on earth.

ko-lē-i, down here; on the earth; *ko-dou ε ko lē-i*, „ „

ndɛr, inside of; seq. noun or pronoun; *ndɛr sāre*, in the town; and *ndɛr-nde*, inside of it.

ndɛr-nde and *ndɛr-tɔ*, there where; in the same place, as: *ndɛr-tɔ Almāmi en foufīno-doŋ*, there, where both the Imams took rest.

nī-ε, in; *nī ε lēdi Al Faranjī*, in France; among the Franks, or white people.

no kure, or *noku*, where, the spot where; (the noun, *nokūre*, is used adverbially); *ala gōto andi noku o māi*, nobody at all knew the place where he died.

noko e noku, from all sides; *noku ē noku be nulti Al Haġġi be selmini-mo*, from all sides they sent to Al Haġġi to salute him.

no-hen, inside; id. quod. *hen*; *wonā hunde kalla tilfi no-hen*, nothing must spoil inside there.

tq nyāmu, to the right.

tq, where; *tq be warāma*, where they were killed; *tq*, c. conjunctive verbi, sc. *tq owona*, where he must stop; *tq o foutinō*, where he rested.

tq nannu, to the left.

seŋgo, inside; id. quod. *ndęr*.

ton, yonder; *ko an yi'i ton?* what hast thou seen there?

woti and *ga-woti*, far off, to a great distance; *pingāyi Āl Faranġi nelli kural ga-woti*, the guns of the Franks carry at a long range.

yāmu e nannu, right and left.

yeso and *tq yeso*, right before me; German, gerade aus.

§. 100. B. Adverbia temporis.

Among this kind of adverbs, which is small in number, there are as far as our resources go, but few compounds; the temporal adverbs are mostly original words. A few nouns are used adverbially, as:

ada and *adan*, at first, before that, (Arb. أَوَّلَ) German, vor alters.

arwande, at first, first of all.

bameddon, from this time henceforth.

bimbi, early; vide *subaka*, id.

bāwa-duñ, after that; *bāwa duñ wadi*, when this was over, after that had passed.

dago, one day, once.

bimbi-peri, right early; and id. quod. *bimbe* and *subaka*.

hānde, to-day.

hā-jōne, until now.

hakunde-duñ, during that time.

hika, this year.

gite-lābi, at or by daylight; also, at the dawn of day.

heboŋma, of old, in former times; the bygone years.

hā, until, sc. *hā be hēuti to dāka*, until they arrived in the camp.

hā hāndu, from such a time until; comp. adv. seq. noun or verb;

hā sumais dari hāndu māi, from the beginning of the fast until it was over.

ille, since; *ille subaka*, since an early hour of the day.

ima, still; precedes the verbs; *o wi-i ima o jōdi*, he said he is waiting still.

jahaŋgo, to-morrow.

jema, nightly, by night; German, *des nachts*.

jōne, now.

kadi, again; if preceded by a negation; *ala kadi*=no more.

kadi-konon; comp. *ado*; thus again.

kenya, yesterday.

ko-inde, always.

kessan and *kissan*, on the spot, at once, instantly.

konon-kadi, just now.

konon-si, just; id. also a conjunctive, just as; *konon-si be yahi*, just as they went.

koē, during (a certain time), whilst.

kikāde, at evening time, when the dusk commences.

lēuru daratōndu, the next month.

lēuru jahāndu, id.

lēuru yahūtundu, the last month.

nde-e nyānde jema, to-night; (lit., this day's night, a *ῥῥ δία δνών*).

nē, when.

nombo, once more, again; id. adv. *modi*, as well.

ndēr lēurundu, this month.

nyānde fū, daily.

nyānde gō jema, one night; *ῥῥ δία δνών*=lit., one day at the following night; or, one day when night had come. This phraseology has its origin in the reasoning of the natives, who are unable to think of the night alone without reflecting on the day that had necessarily preceded it.

on-tuma, at that time, when.

on-to tumā, at which time exactly? when properly? also an interr. adverb.

tuma jema, when it was night; when night had come.

on-sā'a, by that same hour; also, at the very moment, (Arb. ^{الآن})

rauani, last year; imper. verb, 3 pers. aor. of III. rel. conj., of *rawa* or *rewa*, passing by.

tau or *seu*, yet still; preceded by a negative, not yet, i.e., *ala tau*, not yet; *Al Hajji wi-i*: *be andāil haure tau*, Al Hajji said: they have not known about war yet.

tāho, not yet.

tuma, then, when.

wūri, immediately.

tau, still; *Hādi Ēsse-ūdu e musībe-mako ko sukābe tau*, Hadi Esseidu and his brothers were little boys still.

nō; adv. temporis of the indefinite past; mostly consequent to the aorist. Thus it comes that the Fulde adopts this adverbial particle as a temporal affix in the formation of the plusq.-perfect: from the aorist, *omāi*, he died, is the plusq.-perf., *omānō*, he had died.

§. 101. C. Adverbia Modi.

The adverbs of manner are various in their nature and divide themselves into three principal classes. 1. The first contains *original adverbs*, single, and compounded with a preposition. 2. The second contains *abstract nouns*, single and compounded with a preposition, both of them used adverbially. 3. The third contains *verbal infinitive* nouns, single or compounded with a preposition. For the sake of simplicity all these adverbs follow in alphabetical order. We may refer here to the analogous forms of adverbs in Hebrew and Arabic, as derived from verbal infinitives. In the first instance an infinitive preceding a Hebrew verb bestows on it certainty or importance, e.g., *שמעו שמעו* he surely heard: or, *בכרה בכרה* he wept much or bitterly; in the second instance an infinitive following

a finite verb bestows on the former stress and continuation, sc. *הָגַדְל הָלֹךְ הָגַדְל* he grew continually, more and more. In the second instance, from *ظَرَّ* to injure, inf. *ظَرًّا* severely, tyrannically; or from *سَرَعَ* to be quick, *سَرْعَةً* quickly, instantly, and many more. The adverbial infinitive in Fulde takes its place at the end of the proposition, or of a sentence and is commonly identical with the root of the leading verb, which by such an adverb becomes more defined or further qualified. In many cases the adverbial infinitive is also taken from the roots of other verbs. The infinitive nouns of the five conjugations are all of them capable of being converted into adverbs, as :

be wari e mabbe ko hēwi, they killed them in numbers.

be yahi tō bowal e dokude, they left the field by running.

bawa be wonai yahde nyalānde e jema be wēli wēligol, after walking day and night, they hungered sore, or were very hungry.

Al Haǧǧi aǧi tō jerno Baila konnu hatirgol-konnu, Al Haǧǧi transferred to Baila, the Lieutenant, a most powerful army.

Of the infinitives thus used the causative form seems to be that which is in numerous cases made subservient to adverbial use. As a final remark we have to mention that the difference between a conjunction and an adverb of manner is often so very small that such particles, while figuring in one connexion as conjunctions, at other times incline more to the functions of an adverb, as :

ko-e-duñ, at this state of things ; or, under these circumstances, as :

ko-e-duñ Al Haǧǧi mǧi tō bernde-mako, whilst in this situation Al Haǧǧi reflected by himself.

ko-duñ, thus, therefore, as : *ko-duñ be jābāli-be ko-sabu haǧǧi-amme*, thus, therefore, they gave them no answer as to our journeying.

The alphabetical order of the adverbs is the following :

ami-wai ; interr. adverb, how is it about ? The object of inquiry stands in advance : *konnu ami wai* ? how is it about the war ?

If a sentence or proposition affords no verbal form for the

expression of a negation ; the latter is in this case given with :

ala, not ; e.g., *musibe-meden beñ ala doro*, our relatives are not there.

ala-omo, no one, nobody ; *ala-omo danki mo*, nobody cared for him.

daho, by all means, of course ; *no sati dahō*, it is hard by all means.

e-fū, to no good, in vain ; *meñ warate e fu*, we are killed in vain.

e-jam, carefully, softly.

e janfa and *e janfi*, deceitfully, treacherously ; de improviso, covertly.

e dokude, hastily, at a run.

e dui, in this way.

e lumdintiral, alternately, by turns ; inf. noun of the reciprocal conj. V., as : *be lamini Al Imāmi Ibrahīma ko'oñ e Alimāmi Abubakari woni e lumdintiral jōne*, the Imam Ibrahim was made king ; he and Alimam Abu-bakr keep the throne alternately until this day.

doidoi, softly, gently ; adverb of reduplication ; *ko burani meñ wadi e Alfa Othmāna doidoi*, it is better for us to deal gently with Alfa Othman.

e fenyānde, untruthfully, falsely—by lying ; inf. noun, relative conj., III.

e jowere, secretly.

foti, much, very much, exceedingly ; Arb. جدا very much.

e seda and *e sedu*, almost, nearly ; for a hair's breadth.

ga-kadi, still.

haké and *haké-no*, thus, indeed, so much so ; Arb. حالا

ima, still, nevertheless.

lābi ; numeral adverb of multiplicative force : so and so many times, i.e., *lābi-didi*, twice ; *lābi-tati*, three times ; or, *yo meñ Naforana musibe-meden buri lābi Japande jēdidi e jēdidi*, we must forgive our brother more than seventy times seven.

kadi, again.

kadi-konon, thus again, again in the same way.

kessañ and *kissañ*, at once, on the spot, immediately.

karhañ, by force, violently ; more violently.

ko-dun, thus ; and conj., therefore.

ko-bere-jelu ; compound interr. numeral adverb ; how many ? the object in question drops between the compound parts., as : *ko-bere worbe gulūje jelu an-yivi don to kēne*, how many thousand men hast thou seen in the plain ?

konon, in the same way, just in the same manner ; Lat., eodem modo.
ko-hēwi, largely, in numbers, in heaps ; *yimbe Fulbe beñ hautiti Hübube be fēlu e mabbe be waribe ko hēwi*, the Fulbe met the Hamd-Allah people ; fought them ; killed them largely.

koni, thus.

ko-e-dun, as matters stood thus (see above) adverb and conj.

ko-goŋga, indeed, truly ; this abstract noun, on assuming the poss. pron., enters the significance of our subjective verb, I am right, thou art, etc, as : *ko-goŋga-am*, I am right ; and with prefix *ko*, sc. *ko-goŋga-mako*, he is right ; *ko-goŋga-amme*, truly we are in the right, etc.

ko hēlu ; interr. numerical adverb ; how many ? how much ?

kadi, again ; if acted upon negatively = not again, no more ; *nden yalānde beñ yiāli-be doro kadi*, from that day they saw them there no more.

hēnigol, mostly with prep. *e* ; *e hēnigol*, confusedly, in confusion ; caus. inf. I. conj., simple form.

hätirgol ; caus. inf. of subjective form of the IV. conj. ; powerful, strong, large.

ko, how ? and what ? interrogative relative pron. and adverb, as : *ko-wad'-en* ? how are we to do ? how to set about it ? Id., *ko*, relative pron., what are we to do ? what to do now ?

māta ; adverb of caution and of reproof ; foolish ! nonsense ! how you talk.

ndē-wōtēre, at once, all at once ; Lat., statim.

sí, so, thus.

mī, thus, in this way, so.

sati, violently, with vehemence; Arb. شَيْئًا

tan and *tun*, only.

tiki, self even; in combination with personal pron. 1 pers.; *ko-miñ tiki*, I myself; 2 pers., *ko an-tiki*, thou thyself; 3 pers., *ko-kan ko-tiki*, he himself; 1 pers. pl., *ko-meden-tiki*, we ourselves; 2 pl., *ko onon-tiki*; 3 pl., *ko-kambe-tiki*; or with nouns, *ko-lamdo-tiki*, the king himself; *ko-lēdi-tiki*, even the land.

tidi, strongly.

tə, in what a manner or way; how? (elliptic adverbial combination for *tə dadal*, by which road; its meaning is local and tropical), sc. *omāji tə onagimba*, sc. *rewamba*, he studied how to catch her, i.e., the bush-cow.

wanoni, and in combination with *ko*, *ko-wanoni*, thus; hoc modo, viz.: *ko-wanoni o barkini nedanke*; hoc modo benedixit hominem. *wēligol*, hungrily, in hunger.

wonā; interr. neg. adv.; is it not so? have I not? when the result or issue of an occurrence is so as to confirm a former conviction of the speaker.

wona, yes.

wona-nun, no.

nō, with a nasal *ō*, is an adverb of the *indefinite past*, mostly consequent to the aorist; in some cases consequent to the present tense; thus is this adverbial particle subservient to the plusq.-perf., sc.: *omāi*, he died; and *omāinō*, he had died. See §. 100, *adverbia temporis*.

D. §. 102. Interjections.

Of words or particles denoting voluntary ejaculations we have scarcely any, with the exception of the following few. In order to command attention to what is coming the speaker says:

Dentuma! i.e., Behold! Now hear! listen!

Yā! and *Yō*! i.e., Oh, ye=Mark my saying!

Hē! in surprise. *Allāna*? Why? How? Arb. اَللّ id.

CHAPTER XXXV.

SYNTACTICAL REMARKS ON THE NOUN, AS A SUPPLEMENT TO
CHAPTER XV., §. 26.

§. 103. It may be judicious here, at the end of the Grammar, to subjoin some practical rules indicating the position of the noun with its inflection in speech, a point which has not been mentioned when at the beginning of the Grammar the noun has been treated on in various respects. The following examples have partly been extracted from the texts, or they were obtained in direct consultation with the interpreter.

1. A noun given in Fulde in the indefinite state can in English, in many cases, be given with the indefinite article, as: *gorko*, a man. Nevertheless, there may be cases when the definite article *the* must be placed in the rendering of an indefinite noun in Fulde, as:

mōdi, a nobleman, a chief; or also, the nobleman.

lamdo, a king; or, the king.

hōre, a head, a leader; or, the head, the leader.

jun̄go, a hand; or, the hand.

jun̄futu, a tower; or, the tower.

legal, a tree; or, the tree.

gertogal, a fowl; or, the fowl.

2. When a Fulde noun stands in the definite state the rendering in English must be with the definite article *the*. But sometimes the *sense* requires a stronger definition when the Fulde noun has to be rendered with one of the demonstratives—this or that; in the plural—these, those, as:

wal̄hurōn, the *wāl̄i*, or that *wāl̄i*.

jernōn, the scribe, or that scribe.

Almām̄iōn, the Imam, or that Imam.

dewbōn, the woman, or this woman.

bidoōn, the boy, or this boy.

jd̄ede, the towns, or these towns.

dah̄fidi, the inkstands, or these inkstands.

Or, *wáyudo fēli maubamba*, a hunter shot this elephant.
módibo saki náidi, a priest offered these cows.
daruḡbe taḡi le'ede, the builders felled these trees.
haufḡbe lumbiri Jalungol, the ferrymen crossed this river.
maubebeḡ jōdo no hālaka, the headmen sit for discussion.
be jabāli haurende, they declined the war.
fēlḡbe wāri horḡje-on Sadu-Bantama, riflemen have killed the
 Captain Sadu-Bantama.

3. As it is a rule in Hebrew and Arabic and the cognate Semetic dialects that any noun standing in statu constructo must not assume the Article, so likewise in Fulde no noun which is ever defined by a following one in the genitive is allowed to accept the definite state; on the other hand the noun that depends from a preceding one, i.e., the nomen rectum in Hebrew, is at liberty to assume the definite or indefinite state. The rendering in English, however, of the governing noun, must be given with the definite article. Comp. Gesenius' Hebrew Grammar, pag. 165, §. 78: De statu constructo, Halle, 1828. The syntax of the Fulde is therefore in this respect, based upon the same principle with the above-named ancient languages, as:

maube lēdi, the nobles of the country.
lēdi Portḡbe, the country of the whites, i.e., Europe.
konnēli Fulbe, the wars of the Fulahs.
dēfṡere nellādo, the book of the Prophet.
lasli Fulbe Fūta, the origin of the Fulahs of Fula.
maudo genḡol Maninkābe, the head man of the Mandingoes.
nyawḡre Suleimani-on, the wisdom of Solomon.
mḡtere lēdindi, the fertility of the country.
welde, or *welti berdenda*, gladness of heart.
lābi gīte, clear daylight.

Of several genitives in succession the last may stand definite.
mḡtere lēide fulbebeḡ, the goodness of the soil of the Fulah dominions.
baugal lambe lēdi Portḡbebeḡ, the power of the European potentates.

4. When the depending word or genitive is a nomen proprium

personale it can, as an exception to the general rule, accept the definite affix of its governing noun instead of that which it would have to get on account of its general personal character and classification, as :

hõre Bantamãnde, the head of Bantama. The definite state of the governing noun *hõre*, is *hõrende*.

Or, *konnu Hussainĩngu*, the army of Hussain. The definite state of the governing noun *konnu*, is *konnuĩngu*.

sãre Ba-Dembande, the town of Ba-Demba. The definite state of the governing noun *sãre*, is *sãrende*.

yimbe Tõroben, the people of Toro. The definite state of the governing noun *yimbe*, is *yimbeben*.

yohõwo Koranko-on, a traveller from Koranko. The definite state of the governing noun *yohõwo*, is *yohõwo-on*.

konnẽli Ma'asĩnĩndi, the wars of Ma'asina. The plural definite of the governing noun *konnẽli*, is *konnẽlidi*.

Remarks. Exact regularity of this rule is not observed particularly when the depending nouns are nomina propria of countries, towns, lakes or rivers, mountains, etc., as in these cases the genitives remain in the original indefinite state, and without any influence from the nominative, as :

<i>durma Said</i>	the robe of Said.
<i>baħru lĩdi Mizra</i>	the river of Egypt.
<i>mãje maĩo Balleo</i>	the waters of the Senegal.
<i>konnẽli Bornu</i>	the armies of Bornu.
<i>yimbe Bambara</i> & <i>yimbe Sego</i>	the people of Bambara and those of Sego.

5. The genitive, if not a proper noun, instead of being given in the definite state, can use the demonstrative pronoun; but the rendering in English is sufficiently expressed by the introduction of the definite article; this kind of construction is maintained even then when the genitive is but a numeral noun, as :

<i>fudõde ndere haure</i>	the beginning of the war.
<i>yĩfude ndere lĩ-ide</i>	the extent of the African continent.

<i>dārde kara dāka</i>	the look of the camp.
<i>jaŋgal nduru hērdū</i>	the cold of the wind.
<i>hullol bere raube</i>	the fear of women.
<i>koŋgol bere tati foti</i>	the saying of the three was alike.

6. Although a noun followed by a genitive be formally excluded from wearing the definite state, yet if the speaker wants to lay a stress upon such a noun the indicative particle *ko* is resorted to to render it more defined. This rule is equally applicable to the subject as well as to the predicate of a sentence; that is to say, when by the omission of the subjective verb *won*, to be, the predicate is identical with the subject, as :

<i>ko gedal Alfa Omaru</i>	the son of Alfa Omar.
<i>ko lamdo Portōbe</i>	the Queen of England.
<i>ko defte Šaihu Tijāni</i>	the books of Sheikh Tijani.
<i>ko kaŋe lé-ide Buria e Sēgo</i>	the gold of Buria and Sego.
<i>ko dārgol sāre Tīmbo</i>	the aspect of Timbo the town.
<i>ko konnu Almāmi en Omaru e Ibrahīma</i>	the armies of Omar and Ibrahim.

ko as substitute for the definite state in the governing noun of the predicate :

horŋe Ibrahim ko lamdo lēdi, the Prince Ibrahim is the king of the land.
lenyol Fulbe ko beŋ hullbe Allah the Pulo nation are worshippers of God.

konmēli Al Haŋgi Omaru ko ndiā bonnube lé-ide dududi, the armies of Al Hajji Omar have devastated many countries; or also, the armies of Al Hajji Omar have been the spoilers of many lands.

7. Classified among nouns are also the participia verbi, which govern their objects in the manner of finite verbs in conformity with Hebrew, Arabic and other classic languages, as :

dudi e yimbe Fulbe wadibe puŋi, many of the Fulah people ride horses.

Almāmi Omaru e Ibrahīma renōbe lenyol Fulbe, the Imams, Omar and Ibrahim, govern the Fulah tribes.

worbe e raube dúdube tq Fūta Jallo andōbe Alqurōna, many men and women in Futa Jallo understand the Quoran.

wobe yahōbe woni windōbe déftede, some journeymen are transcribers of books.

8. Sometimes the oblique cases, contained in one and the same sentence, are arranged at variance with the ordinary rules of grammar, so that a proposition is found heading a sentence which we should have brought later, or even at the end. This sort of ὕστερον πρότερον, as in Greek, occurs in a similar way in the Fulde when an undue precedence is given, sometimes to the accusative case or also to the genitive.

a. Precedence of the Accusative.

Whenever the accusative stands at the head of a sentence or clause, the transitive verb requires nevertheless, in most cases, the accusative pronoun belonging to the object sent in advance, as :

maube Fūta to be foulina don konnu heutiŋbe, war overtook the chiefs of Futa in the place where they rested.

beŋ sukābe ko nēne-mabbe nellā-be, as to the little boys, their mother sent them.

kikalābe säre-mako owari-be job, he had killed all the old men of his town.

hirāndende ko taralibābe-mako nyamī-nde, his scholars, sc. followers, had eaten the early meal.

julde-mabbe no fellintira, their prayers, they say them by turns.

b. Precedence of the Genitive.

A genitive that defines or depends from a preceding noun may, in Fulde, be placed in advance of the same, as :

o hauti Bornu e tḗdi Hausa o tawi ndere lé-ide bēre lambe dido e haure-mabbe, he reached Bornu and the Hausa country; he found of these countries these two kings at war.

9. Nomen in loco verbi.

The Fulde idiom permits the use of a noun instead of a finite verb, as :

konón Dabatu nellal hakunde-mabbe e mako, lit., thus, (acted) Dabatu, a message between them and him. In ordinary construction this Fulde sentence would run thus: *konón yimbe Dabatu kokambe*

nelli t₂ mako, thus it came to pass that also the people of Dabatu sent a message to him.

10. Abstractum pro concreto.

An isolated case of this *modus loquendi* can alone be proved in the word *nollal*, message, when *nellādo*, messenger, is the proper word required by the sense, as :

nollaŋgal ħēuti t₂ mako oholli-mo ko onelli-mo, a messenger (lit., a message) reached him and showed him why he (i.e., another correspondent) had sent him to him.

11. The relative pronoun a substitute for the pronominal affix of the definite state.

Not in all cases does the Fulbe represent the definite state by a pronominal affix, but sometimes the mere relative pronoun placed before an indefinite noun renders the latter definite, as the following examples will show, sc. :

ɔn gorko, the man; or also, that man; but not which man.

beŋ sukābe, the boys; or also, those boys, etc.

kiŋ ĵurki, the smoke, or this smoke, etc.

koŋ māro, the rice, or this rice, etc.

kaŋ hāla, the speech, or this speech, etc.

toŋ hudo, the grass, or this grass, etc.

nduŋ gáladu, the horn, or that horn, etc.

deŋ ĵāe, the towns, or those towns, etc.

ŋgal lōbal, the clay, or this clay, etc.

ŋgol gorrol, the book-shelf, or this book-shelf.

ɔn sā-a, the hour, or this hour; this or that time.

These remarks may suffice to throw a certain light upon the syntax of the noun; upon the verb, the adjective, adverb and other parts of speech the Grammar gives, in the proper place, explanations followed by examples. From these reasons we close here the text of the Grammar, as entering once more on such points would only be repeating what has already been said.

PART SECOND.

The Second Part contains the Original Texts, with their Translations. These are three.

- I. The history of the wars of Al Hajji Omar Fotiju Kedewiyu for the suppression of heathenism and the establishment of Islam within many countries adjacent to the Pulo territory.
- II. The origin of the Pulo nation, said to have sprung from an Arab tribe and to have at an unknown period of time emigrated from Fezan, in Central Africa, towards the west.
- III. A history of a war between the Imams of Timbo and the kingdom of Masina, which had arisen on account of a provocation received by the son of Al Imam Omar and his followers, who had come from Timbo, in Futa Toro, to visit Hamd-Allah.
- IV. Scripture texts, in portions, from the Old and New Testament, taken from the texts of the Arabic Bible. They contain versions in Fulde, from Genesis, from Exodus, from the Psalms, and from the Gospels of St. Matthew and St. Luke.



ORIGINAL TEXT OF THE HISTORY OF THE WARS AGAINST SEVERAL HEATHEN NATIONS ADJACENT TO THE FULAH TERRITORY, UNDER THE LEADERSHIP OF THE SHEIKH AL HAJJI OMARU FOTIYU.

بِسْمِ اللَّهِ صَلَّى وَسَلَّمَ عَلَيَّ مَنْ لَا نَبِيَّ بَعْدَهُ

Men futi hāla Šaihu Al Hajji Omaru Fotiyu Kedewiyu bi-Seidi.

Nēne-mako nyānde ojbini-mo o jūli sūbaka o jibini-mo sāra wolūha, o jūli kadi saifāna, kowadi duñ o jibini-mo Allah labbini-mo ɛ bingingel ɛ ayibāje fō. Allah rēni-mo hā-omauni, o jaŋgi Alquorāna

Ɛ fanɔ̃ji, Allah oki-mo ándal Ɛ jɔ̃ji. Bāo duɔ omɛ̃ji yūhugol Mākka o hɛ̃uti tɔ Šaiṣu-mako Šaiṣu Tɔ̃jāni o yáhi o réwi Fúta Jallo o wonti kodoɔ̃ Ɛ Almūdu-mako o yáhi tɔ Makka be wonti Ɛ mako hā o hɛ̃uti tɔ lɛ̃di Hausa ; o fẽji lɛ̃di Bornu o tawi lamdo Hausa Ɛ lamdo Bornu be réntɛ̃ni hábde. O fẽji no yāhde lāwol himo wɔ̃lfi āya Alqurāna hā o hɛ̃uti Makka o tawi Šaiṣu Tɔ̃jāni mãno. O tawi Saidi Muhāmmadu Legāli ko-ɔ̃ni Šaiṣu Tɔ̃jāni d̃šini Ḥalīfa o wonti Ɛ mako dūbi jɛ̃didi himo tampāni-mo o oki hɔ̃re-mako o rɛ̃wī-mo o yedāli kõngol-mako orokimo jaudi. O hūwi morāde-mako o munyāni-mo ndi-ɔ̃ dūbi jɛ̃didi o wonti Ɛ mako tɔ Madīna. Bāwa duɔ o d̃lani-mo orokimo Ḥalīfa-wirdu s' ā-anda Ḥalifātu Tarīka Šaiḥuti Tɔ̃jāni : o sɛ̃di Ɛ mako Šaiṣu Muhāmmadu Legāli kanko woni Šaiṣu-mako bāwa o tawi Šaiṣu Tɔ̃jāni mãno. O hũsi Madinata rasul-illāhi sall Allah alai-hi wasalima ! Tuma o hɛ̃uti o jūri káburi nabīu o yelti kadi fī timmi ko walfino o jɔ̃di hákunde múmbari rasul illāhi s' ā-andi nelādo Allah o bari bāwa-mako tɔ múmbari-mako. O hũsi yēso-mako tɔ kaburi nelādo Allah. Hā o timmi dẽftere-mako o inni-nde

Taskīru fī mustaridīna تَنْكِيرٌ فِي مُسْتَرِدِّينَ tinninde Ɛ rɛ̃wibe

Allah. O yilti bāwa hãju-mako o arti hā Ɛ lɛ̃di Bornu o fẽji o arti hā Ɛ lɛ̃di Hausa, tuma o hɛ̃uti o táwi, nde-ɔ̃ lɛ̃di be-ɔ̃ lambe dido Ɛ haurɛ-mabbe. Lamdo Bornu Ɛ lamdo Hausa be foti tɔ bɔ̃wal maungal yā̃juwal be warintiri, j̃jam j̃pɔ̃ hā o j̃ɔ̃dina wona māyo ndi-ɔ̃ dūbi f̃ɔ̃b ; ala-mo wāwi nāti hakinde-mabbe, o wi-ɔ̃ o mõjinaɔ̃ hakinde-mabbe hā be ãsi. Mɔ̃diɓeɓɔ̃ Ɛ Mõjiɓeɓɔ̃ Ɛ Sarémbɛɓɔ̃ be gɛ̃ri mõjinaɔ̃ hakinde-mabbe hā be rõnki hā Allah adi o-ɔ̃ gorko ɔ̃ni Šaiṣu Al Ḥãj̃ji Omaru hā-ɛ-to Makka ko kanko mo Allah oki-mo mõjigongol. Kanko nāti hakunde-mabbe owa-á̃yibe o mõjini hakinde-mabbe o hadi-be Ɛ haurɛ. Hā be labbintiri be ãsu fī wargol hakinde-mabbe. Gā be foti fi hábugol hā j̃pɔ̃ne húdo fudāke, o tawi samāna Māma Belu wā̃hu mauni o jābī-mo o joki-ɔ̃-mo foti orēni-mo. Nyande o yahi ga-mako fi salmĩngol no Māma Belu yiri-mo o himi nd̃ɔ̃u gurri-mako o tetini-mo, o wi-ɔ̃ yora-jodo. Kanko kadi o wi-ɔ̃ : yora-jodo ; be dũshintiri hábe j̃ɔ̃di Ɛ lɛ̃di, be ãsu gurrĩngi hakinde-mabbe, be tetintiri. O héki tɔ-mako dẽftere ko inne jawāhira al-ma-āni.

Onaŋgi e mako tarika Šaihu Tjāni. O wi-ri-mo yo owinde bdtake, yo owadi-nde defte fi Kādirūbe wota-be anyi mo wāwata naŋgi Turika-on Tjāni fi wota be halki. O walŋi deŋtere o ini-nde suyūfu saŋdi s' a-anda kāfa malādo fi tđfigol dānde malkisādo. Bāwa duŋ fō o hūwi doŋ o arti e beŋgu-mako o arti hā-to Marāsina. O jōdi doŋ sēda o feji o arti hā to Sēgo o feji o arti hā e Kanka. Ndun fō, s' a-anda ŋgilla o hūwi Marāsina ko e Jālība, o arti hā e Kanka ko doŋ o Jawi s' a-anda ko doŋ o hati yōlugol lāna. O jōdi doŋ sēda. Mahmudu Kanka wonti e mako owona Almūdu-mako hā o hūwi Kanka o arti hā e Fūta Jallō. Mahmudu Kanka arti e mako. Kanko Šaihu Al Haŋgi Omaru o hāti Fūta Jallō e beŋgu e jaudi-mako fō e gelōba rondābe jaudi-mako e āla-mako fō. Tuma o hēuti Fūta Jallō. O tawi samāna Almāmi Bakari. Almāmi Bakari jābi-mo owerēni-mo to Fotui Haŋgi, Almāmi Bakari yīdi-mo. Hā onabbi-mo kadi Juguŋko owerēni-mo doŋ. Nyande onabi-mo to Juguŋko o doŋti-mo hā to Juguŋko. Hā o wona doŋ hā nyande jūli-idi s' a-andi sumaia nde-ge nyānde be yelti to bōwal. Bāwa be lanni jūli be yilti to sāre Juguŋko. Al Haŋgi Omaru e Almāmi Bakari be artuntiri wonde e jamāra hā be hēuti ga sāre, awa gilla sāre be jokintiri to bōwal ga be jūli, konni be artira, hā yimbe lannāli ga bōwal, yimbebeŋ jokintiri. Adan Almāmi Bakari no fāla haŋude Fūta o arti e Almāmi Omaru owonti e mako. Tuma Al Haŋgi Omaru oyī-i no jamāra no kanko rēwi Almāmi Bakari fi gitiŋol-mako, hake no Fūta yīdi-mo owi-ri-mo wota a-aŋi Fūta, sā-a aŋude Futa, Fūta bonnūi. Almāmi Bukari yamiri yimbe Fūta yo be wonti Al Haŋgi, berde-mako yerli-duŋ o hadāli yimbe Fūta fi jokigol Al Haŋgi fi adigol-mako dīna hake-no berde Almāmi Bukari yīdi dīna, ko fi dīna-on Almāmi Bukari rēwi-mo, on dīna ko dīna Allah fēuni. Ko duŋ wadi, tuma onāti Fūta yidābe dīna fōb be rēwi-mo, be yīdi-mo tuma o yelti Fūta ko yimbe dūdi joki-mo Almāmi Bukari seitinali fi duŋ. Kanko Almāmi Bukari berde-mako yerli duŋ. O wona duŋ to Juguŋko doŋ dūdi e Fulbe Fūta heki fi-mako, mo Labbe, mo Timbo, mo Hakunde Māje, mo Kollāde, mo Boŋi, mo Koyin, mo Kēbu, mo Timbi Tini, mo Kolle nde-ge dūwana jēnai koni yimbe e maire hegi. Beŋ wonti e mako. Wobe e Tōrodo wonde e mako on sāi. Kodoŋ owoni hā Almāmi Bukari māi. Bāwa

duñ Alimāmi Omaru e Alimāmi Sūri be felntiri fī lamu. Kanko Al Haǧǧi Omaru o yaha duñ onati hakunde-mabbe owāju-be, wotia be warintiri fī lāmu aduna ^oالنبيا; o wi-i-be: mo mai hakunde fēlugol-mabbe ko kambe rundi bakate-on. Adande onati hakunde-mabbe, tuma be yi-i-mo gā woti, himo arti tɔ-mabbe kanko e Jamā mako be bāri piŋgaŋe-mabbe hā o hēuti ga mabbe be felāli kadi fī tētigol-mako. Bāwa o lanni wāju-be o yilti o yāhi o muti e mabbe be joyi fēlide kadi. Koni o wonai Juguŋko hā Allah holli gōto e almūdu-mako inde ongorko no wīete Alfa Muḥammed Yākaya koidol. O yi-i o lambi Al Haǧǧi Omaru onabi-mo hā ga-woti o hēuti nokūre o jōdi-mo be holli-mo ga woni jōdigol-mako o tawī don leke leŋgī ko-lēi leŋgiŋgi be jōdi-mo e koidol be wi-i-mo inde nokūrende, kono tuma ofini oronki fāmude tuma ofirri koidol-mako o wi-i: be wi-i-mo inde nokūrende hakūnde Diŋgi e hākunde Irāwi; ko fī duñ be inni sārende Dingirāwi. Tuma o jōdi-mo-duñ o yi-i bōwal maŋgal e hudo; o yi-i Al Haǧǧi Omar hūka yīte en der hudondo bowaŋgal suni hāo o yiāli hatigol yītende hā o finni. Bāwa duñ Al Haǧǧi Omar hegi tɔ Juguŋko o yaha tɔ Degirāwi o darma sāre don, o maha tata o wadi galle-mako o wadi joŋfutu. Bāwa sārende lanni darne o hiwi Juguŋko e beŋgu-mako. Adande omejāke tau fī yāhgo darma Diŋgerāwi sāre Juguŋko suni sārende fō, sūtu deŋte-mako tati, ndi-i tati hēwi deŋtere ndi-i tati suni. Tuma o yi-i duñ o tiki o wi-i-mata o suni ga sūdu. Sūdu jaudi-mako fō suni o tikāli fī duñ, kono tuma o yi-i sūdu-deŋterende suni koduñ adi tikere-maŋo, o jōdi tɔ sūdu-mako o salli yeltide Jamāa fō arti tɔ mako, be wi-i-mo yo a-yelti o salli; o wi-i, ko miñ yeltira deŋteram fō suni? Be wāju-mo o salli yeltide; tuma be yi-i yīte no jauna almudu-mako o wīete Aḥmadu Yēru o nati ga sūtu o ŋeti-mo karhañ o lambi-mo, o wi-i-mo: ko rañ windi deŋtede? Si Allah nēauni a-windai wonde kadi, o jābi-mo kuŋga-mara kono non wonā nde-e deŋte, dūdi e maire hebatāke ndi-i lēdi. Bāwa duñ o wakili ^oتوحيّل tɔ Allah. Bāwa duñ o yelti jaudi dūdudi e kaidi o nellī bido minirāo-mako tɔ Trimbuktu kadi fī windigol nonūji deŋte. Bāwa duñ o heki tɔ Tugniŋko o yahi Dingirāwi. Adande hēutigol-mako lēdi Dengirāwi ndi-i lēdi fob hēuti

to Merābe e Yāria e Limbi Lamba. Aa yi-i Tamba lamdo bondo o jābata yo Pūlo Fūta nati lēdindi-ai taŋigol lēdi o jābāli, o itī yimbe fī rēnigol lāwol-mabbe. Fī Fūta no nabba konnēli, dou-mako gilla samāna Tamba Būkari hā hēuti Jimba; Fūta hibbe nabbde konu tō mako be wāwata-be itide doñ, koni be wōwi hā be nelli tō Portōbe yo be wadani-be piŋgāje jutude jundude fī yo nabbu kurrāl ga woti fī Tambe jābāli yo be dāru bawa tata-mabbe; tuma be-yaha doñ be dāratāke bāwa tata-mabbe balde tati si wonā Tamba radī-be. Ko duñ wadi be nelli fī piŋgāje jūtudi e jandi fī yo nabbi kurrāl ga woti. Be wadi duñ fob. Tuma be yāhti e piŋgājede ga Tamba Tamba jabūi-ndi e jūde-mabbe; tuma konnu Tamba yelti bāwa tata, be yūiti be felintiri be wāwata Tamba, kono kokanko wawū-be, be doki be hauki piŋgājidi, Tamba Joki-be be hauki ko woni e jūde-mabbe hā hēuti ga-lēdi mabbe; be yilti behoji piŋgājede fob be nāti-de tō sudu Tamba. Tamba Joki piŋgājede ga-mako si konnu no arti e-mabbe. Lamdo Tamba wadi sūdu owadi samburi towi onabbi piŋgājede tō dou sambūjidi, si konnu yelti ga woti, si be yidā yo konnu badi tata e mabbe be fēli piŋgājede e mabbe, si konnu hulli tau koni be yilti-ŋu; kodōñ be woniri hā Allah adi Al Haŋŋi Omaru. Adāde argol-mako Fūta owoni doñ walū Timodo o yāhde e mabbe tō Tamba kanko e yimbe-mako e Jama-a Fūta.

Tuma be-hēuti Tamba o walli Fūta, be fēli e Tamba be radi Tamba, be nāti ndēr tata-mabbe be fēli tō gaika tata; Fulbe Fūta naŋgi tata-mabbe be yilti-be, be yilti kadi be gēri. Walū-on dārani-be o luti sēda be nāte Tamba. Allah holli walū-on be wi-i-mo: Allah jabani-ma kono mo Allah oki oarāli tau. Walū-on yilti o yahi ga Dengerāwi Bāwa Allah adīno Al Haŋŋi o darni sūdu wōtere ga Dengerābe doñ, o wi-i yo Allah roki-mo barki fī gorko o darni sutundu fī dābugol barki tō gorko-on. Hoñ sūi ai gōto ala doñ s'ānda tō lēdi Dengerābe. Bāwa Allah adi Al Haŋŋi Omaru o darni sūrende o wadi tata o wadi joñfutu o wadi sambōji no meñ wīri ga yesa. Gilla o Joki fī motini sūrende on sūi ko zamāni Jimba kokanko woni lamdo Tamba.

Allah wadi berde-mako būbi on sūi o sallāki yo Fulbe Fūta wonfibe Al Haŋŋi Omaru lēdindi, hodi yimboben, Nāria hodi, Merebe hodi hā

tq *Limbe Lamba lēi fello. Tuma Al Haḥḥi Omaru hēuti lēdindi* oñ
lēdi Dingerābe Allah wadi barki e maire. Adan tuma o hāli fi
yahgol ndi-i lēdi wobe andībe lēdindi be wi-i ndi-an no sati lēdindi.
Al Haḥḥi jābi-be o wi-i: Allah ngauni duñ. Bāwa o hēuti ndi-i
lēdi Allah wadi barki di-an e maire. O jōdi doñ. Nyande o hēuti
e Dengirābe hēutigol-mako sakiti s'-an-anda hēutigol-mako e beñku-
mako e Jamāa-mako e Jaudi-mako e defte-mako duñ andini o
heki tq Jugunko hekigol timmugol. Nyande o hēuti Tamba Jabi-mo
o nelli yimbe-mako, ndere nyānde yimbe Tamba e Tālibābe hibbe fēli
hibbe fija. Tālibābe be Jesi, piṅgāḥe wobe fusi e yimbe Tamba wi-i:
No be wadi oñ? be wi-i hūnde. O wi-i: si ko to-mabbe Tamba
warai oñ gorko fi piṅgāḥede. Si o warāli-mo o pii-mo, si o
piāli-mo o sōti-mo fi piṅgāḥidiñ. Tālibābe Šaiḥu wūbe. Haiḥi
tēmedere fusi dūrde gōto Šaiḥu wāta-meñ hūnde oroki-meñ wonde
kadi o toti fusḥedeñ tq wailōbe. Bāwa duñ yimbe Tamba yelti
ga mabbe. Tamba oroki-mo paingel o fanti-mo. Al Haḥḥi kadi
fanti-mo puḥu e Jaudi. Al Haḥḥi moḥini galle-mako o jōdi. Bāwa
duñ Tamba yidā yi-i Al Haḥḥi Omaru. Bāwa duñ fow wadi
koṅgol wi-i: Tamba nelli yimbe mako tq Al Haḥḥi Omaru oñ sāi
ko sā-a Timba kanko woni lamdo Tamba. Bāwa duñ oñ sai ko
sā-a Timba kanko woni lamdo Tamba o nelli yimbe-mako tq Al
Haḥḥi Omaru. Yimbe-mako o nelli, be-hēuti Al Haḥḥi Omaru be
tūbi be yiltāli tq mako. Al Haḥḥi nelli e mako, andini-mo yimbe-
māda tūbi be jōdi kissandi. Dere nyande Al Haḥḥi fāla nelli o nōdi
yimbe mako fi ngo-ol nelgol, beñ hulli Timba fi ko-ro lamdo bondo;
Gilla Timba futi lamu mako, fow kobe bombe be hullatā Allah be warai
neḍo e fū; koduñ wadi yimbe fow hulli säre e mabbe. Si Al Haḥḥi
nōdi-o, o wi-i mi sūsatā Timba; s' onōdi kadi o wi-i mi susatā-mo
fi ko-ro lamdo bondo o hullāli Allah si wonā gorko gōo ino wie Rāsi
o wi-i mi wakili زَوَّلَ Allah.

Al Haḥḥi nulli-mo o yahi tq Timba kopuḥu o wadīno o youli yāhde.
 O hēuti e Jimba o hulli-mo no Al Haḥḥi nelli-mo Jimba waddni-mo
 hūnde o tētini-mo o yilti ndere nyande o wālata tq mabbe o hēuti Jamā
 tq Dingerābe hēutigol-mako, yimbe hauni. Koni Jimba ino dabi
 Al Haḥḥi dabigol tidigol. Tumañ himo nelli tq Al Haḥḥi hāla-bonka

halāje dankāke-mo. Al Haḥḥi wi-i-mo yo o tūbani Allah yo o gumdini-mo o sallī, omo tonyi Al Haḥḥi Omaru; Saiḥu Al Haḥḥi o nelli e mako yo o tūbi tan, Tamba sallī. Tumba himi konnu hā to sāre Denḡerābe konnuṅgu hēuti sā-a sūri be hōtu wutu-mabbe be fēli yimbe Diṅgerābe hauḥima. Al Haḥḥi Omaru himo to nḡer joṅfutu o nelli e yimbe-mako o wi-i yo be munyu. On sāi Diṅgerābe sūni, wobe nyapi wobe nyapāka, tuma be fēli kurrāl hiṅgal yenai kolkolde, s' a-nani duḥ ina hauni. Raube fow e sukābe fow e gurrēle fow naḥima to joṅfutu. Al Haḥḥi makani reube-mako o wi-i yo be naṅgi salliki yō be darni yo be nāfila. Nēne Fāthuma Hāusa o darni orokayi o dari o sūju o bāmi hōre no o bāmiri hōre kurrāl joki lēdi nokūre suji-mako, kanko hino jūli, jūli-mako o dārata, o taḡata o hiwata o hullata hā o timmi naḡila-mako. Tuma be wōtu bōtu-mabbe ko miḥ jantāko-on? Be wi-i Timba nelli-be yo be adi-hōre Al Haḥḥi. Yā Allah yāfu-men. Al Haḥḥi wūbe on fēni. Be artiri e bōto ko Jimba juniti-be yo be wadi hōre Al Haḥḥi hake koro hōli konnu-mako. Yā Allah yāfu en e hāla-amme si bakate no-hen. Bāwa be wadi duḥ fow be nanāli gōto dankābe, be telli be ari ga tata be sobi tataka be gainata be gēri fī huti bāfal, gāsata. Bāwa duḥ be andi be gēri fī sobugol tata e fī hūtigol bafaṅgal be ronki. Koni be woniri hā wuitai. Tumande wēti Al Haḥḥi yelti o dūani jamāa-mako o yamiri-be yo be yelti bāwa tata; on tuma be hutiti bafaṅgal be yelti be yūti e kene be felintiri. Allah oki Al Haḥḥi fōlal e jamāa-mako be fōli-bē. Be wari fidu-be wonde e konnu Jimba e hōre konnu-mako fow warīma hakunde safi. Hakunde subaka e wolūha be yilti be doki. Be naṅgi sukābe-mabbe be yilti be doki. Beḥ naṅgi sukābe-mabbe buri temēde didi ko be naṅgi. Beḥ sukābe ko nēne-mabbe nelli-be be wi-i-be. tuma konnu-mabbe bonni sāre Denḡerābe yo be naṅgi damme e gertōre yo be nelta-be hake-no be hōli konnu Timba.

Be naṅgi worbe dūdude wobe mabbe doki, be tilfi e mabbe e lāde; Dūdi māi e lade ko donka warī-be, si be tawi šaṅgol Allah gumni gēte-mabbe hā be feji; be andāko nokūre šaṅgol.

Koni be lanji e lāde, wobe māi e hāge, be wonti e kanya nḡer sda-mabbe be yejiḥ-nde. Sā-a gōo Al Haḥḥi tintini yimbe-mako yo be yaha nokūre ni e burūre be tawi don yimbe_sapo. Si be tawī-be

yo be aḍi-be, konón si be yahi be tawī-be no Al Haḥfi wi-ino, be tawī-be, be wāwatā hūnde. Koni be woniri gila nyande be felintiri be fōli-be, be wari ko be wari hakunde saffa e saffa. Be naṅgi ko be naṅgi to kene doṅ, ko nāti e burūre be nāti, gila nde nyande be joki-be tɔ burūre be-naṅgi-be ga lade mo sūti, be yiāli-be, Allah holli Al Haḥfi, o tindani-be be yahāna-be ga be woni e burūre. Tuma be jōdintiri be lamdi-be fī sobugol-mabbe tata e kūtigol bāfal jema hā wēlai, be natāli tau, ko wadi-be duḥ? Be jābi be wiri: tuma be badi e tata fī sobugol tata, si be sobi—yīte no yelti ka tata hūnde duṅji ga-mabbe—be yīti bāo. Sāra gōo be yīti kadi fī sōbugol tataka, gōdo (Jōmam) no yelti ga tata o pī-i-be e batarawal yīte o wiri-be on jēyā (li) tātāka, be radi-be doṅ, kono be andā-be no be woniri e jadi. Be wiri si be yā ga bāfangal koni be tawate ga bāfal be piri-be ko duḥ hadi-be nātude jema. Be wiri kadi tuma be nati e fēlude be-yiri mauba no nati e mabbe himba warai yimbe wargol sōbe; himba yelti ga sāre Dingerāwi. Yimbe Al Haḥfi wi-i: kambe be yiāli-mba. Bāwa duḥ fob Al Haḥfi nelli Jelḥjo Jimba tɔ mako yo o holli-mo yo o wiri-mo: konnu-mako bonni sabu ala-mo hēuti ga-mako kadi e konnu-mako fī be fow hallāma. Kanko Jelḥjo yahi ga mako, tuma o hēuti ga-mako, kanko Jelḥjo nati tɔ mako; Timba yiri-mo ko kanko taṅ, o landiti-mo o jābi-mo o wiri: konnu-mabbe bonni; yimbe wiri: Hē! o wiri kadi mi yeti-ma goṅga mi fēnantā-ma. Jimba wiri: yo be yarni-mo dīaṅ, be oki-mo dīaṅ o yari, bāo o lanni yarde Jimba landi-mo kadi fī konnuṅgu, o jābi-mo: mi wiri-ma konnuṅgu bonni. Jimba wiri: yo be deffāni-mo niri yo onyāmu sabu o wēlai, be deffāni-mo o nyāmu; bāo o lani nyāmude Jimba landi-mo kadi fī konnu, o wiri mi wiri-ma konnuṅgu bonni. Jimba wiri kadi be adani-mo kōga yo o'yar, bāo o lanni yarde o landi-mo kadi: no konnuṅgu wai? o wiri konnuṅgu bonni ala omo dadi. Jimba wiri kadi: yo be jakani-mo gurru o jaki; bāo o lanni jakide Jimba landi-mo. No konnu ami wai? o wiri konnu bonni gomdi-la. Jimba andi ko goṅga konnu-mako bonni; o wiri ko aḍi-ma bāwa a-andi konnuṅgu bonni? Jimba himike o nāti tɔ galle-mako o fāla-mo warde; bāo o nāti yimbe jūdi e mako be-wiri tɔ Jelḥjo: si Jimba tawī-ma ga kadi aṭwarētē. Bāo onani duḥ o doki. Jimba yelti

o landi fī-mako, be wiri o doki, o wiri Allah dandī-mo. Bāwa duɗ fow Al Haŋŋi himini konnu tɔ mako. Konnuɗgu yehi hā e gada Kūbi be daki be saurate. Andɓe no Jimba wai e säre mako beɗ wiri: wɔta meɗ huŋi ga Jimba o woni tɔ säre Tamba. Be holli duɗ tɔ Al Haŋŋi, Al Haŋŋi yamiri yo be bonni säre-mako tokoso ga fidube-mako woni. Ko Jimba tiki moɗini särende o hoŋi sagatābe fidube susibe o joɗiti-be jogaji, o wiri-be yō be rɓnimo si be nani konnu ari e mako yo be fabu mo. Konnu Al Haŋŋi yaha duɗ be yani e mabbe,

sāra fajiri سَاعَةَ الْفَجْرِ be fɛlɪntiri, Al Haŋŋi oki yimbe Al Haŋŋi kotu be fɔli-be be nātu e säre-mabbe be waruntiri duɗ. Bāo be wāwi-be be naɗgi-be be wari fidube-mabbe satube-hɔre wobe lanŋi e lade beɗ doki. Kambe yimbe Al Haŋŋi be weiliti gite lābi fī wɔta konnu Jimba tawi-be doɗ, aɗ-yiri ko goɗga e mabbe. Tuma Jimba nani fɛlugol mabbe o moɗi konnu-mako o nellɪngu e mabbe yo be fabu yimbe mako. Adāde hɛutigol konnu-mako ga be fɛli doɗ, be tawāli yimbe Al Haŋŋi be jaki kulli mabbe. Be naɗgi lāwol-mabbe beɗ, be joki-be be tawāli-be be yilti ga säre Tamba. Bāwa duɗ Al Haŋŋi nelli konnu tɔ mabbe, konnuɗgu yahi be hɛuti be daki feje didi, be moɗini daka. Fulbe Fūta Jallo beɗ dāki ga juɗgo nāmu s' ra-huŋi yeso-mara tɔ nātigol bullūre Tamba be wotāli tataka be badāli-ka. Torɔbebeɗ dāki ga nāni e tɛi Kare beɗ woti ga tata. Kambe Fulbe Fūta wobe e mabbe yāhde e raube; be dāki doɗ be fɛli Tamba, Tamba feli-be. Fɛligoɗgol juni gila be hɛuti doɗ, lebi tati be woni e fɛlugol. No o wɛtira Fulbe Fūta e Torɔbebeɗ be wadi safa, konnu Tamba yelti bāwa tata be fɛlɪntiri; si konnu Al Haŋŋi radī-be be nāti e tata e sambɔjiɗi ala omo sūsi badi tata-mabbe saka omemi tata-mabbe. Si ko konnu Tamba radī-be, be susābe badi, be nāti e dāka-mabbe. Be woni doɗ lebi tati hā e daretɛndu nai. Jimba nɔdi Meɗi yo owallu-mo, lamdo Meɗi iti konnu o nellɪngu tɔ-mako, o wakini-be si be hɛuti, si be fɔli, be radi konnu Al Haŋŋi yo be yilti wɔta be nātu tata Tamba fī wɔta Jimba soɗ-be; si be folāli, be radāli konnu Al Haŋŋi wɔta be nātu; yo be daku bāwa tata fī wɔta Jimba wari-be sabu Jimba ko bondo o hullāli Allah. Bāwa o aŋiti-be kanko lamdo Meɗi, be arti hā e hɛuti. Nyande hɛutigol-mabbe, nde

nyande yimbe Tamba anditi; kono yimbe Al Haŋŋi andā hūnde. Tuma bimbi-pēri yimbe Tamba fōw yelti bāwa-tata yimbe Al Haŋŋi hebatatāko ga munyol kadi be nātu e fēlude e yimbe Tamba. Bāwa be nātuntiri fōti yimbe Mīnyī yelti bāwa-mabbe be wōtu alādu-mabbe. Tuma yimbe Al Haŋŋi nani duā be welti be siki ko Al Haŋŋi woni arde. Yimbe Meñi be yelti ga dāka Pūlo Fūta, be lanji daka-mabbe. Be barmi raubebeñ e kurrāl kono ala omo māi e mabbe. Raubebeñ doki e sukābebe be huši to dāka Torōbebe e jŋaŋ. Be ari bāwa yimbe Al Haŋŋi be fāla sukāde-be hakūnde. Tuma yimbe Al Haŋŋi yi-i duā be feši feje diāi, fejere huši yimbe Meñin fejere kadi beñ dūrti yimbe Tamba. Hušibe to Meñin be huši e fēlugol; dartābe e Tamba be darti e fēlugol fēlugol hatirgol. Ndere nyande sēda luŋi konnuŋu bonni kono Alfa waŋ-be hā be hauti konnuŋu indi wōtere, be fēlintiri hā waktu lasara hēwi, konnuŋu ronki yimbi Meñin e yimbe Tamba be runki; konón kadi yimbe Al Haŋŋi be runki. Yimbe Tamba be nātu tata-mabbe; yimbe Meñin sallī nātude be jōdi bāwa tata be hulli nātude fī Jimba wōta o warī-be kono be aši fēlagol. Yimbe Al Haŋŋi yilti ka-dāka-mabbe be motini ko bonni e dāka-mabbe be dārintiri e yimbe Meñin. Bāwa alazara feji kākāde, Muhāmmadu Team korōñ hōre konnu Al Haŋŋi o wi-i: meñ wonai bāwa tata, ganyu amme woni bāwa tata, dānigol-amme Jama gasatā sabu ko moneñ Je^s bāwa tata, ko kambe Jei nđer tata, si mēñ aši-be ŋi, meñ dānata ko Jema. Yo meñ iti-be bāwa tata; be himi e mabbe kadi be fēlintiri hā satini e yimbe Meñin be hebata ga dari be nāti nđer tata be soki dambugal tata. Nyande hibbe yimbe Meñin hēuti, wobe yimbe Al Haŋŋi doki, be siki konnuŋu bonni hokē no konnuŋu saŋi ndere nyande. Hā dokibebe hēuti Diŋgerāwi be daratāko. Tuma be hēuti Diŋgerābe yimbe Diŋgerābe yi-i-be be landi-be: ko adi toñ? be wi-i konnu mabbe bonni, yimbe säre wūlai. Raube-beñ hibbe boji mo gorko-mako no e konnu e tšokido-bido wobe no e kasāle. Tuma Al Haŋŋi nani duā, o jēti jikerewol-mako oroki godo o nelli-mo yo o hēutini jikerewol-mako e mabbe, o wadi duā alāma, yo o wi-i-be yo be deji wonā goŋga, konnu-mako bonnatā. Bāwa duā o nōdi worbe, gorko godo o landi-mo e jōgere ko o yi-i toñ? Gorkoro wi-i-mo: tuma be sēdi konnuŋu e dokugol omo nana tabalde Muhāmmadu Team hā

nde-mūti kono nde-hajata pi-ide, kono o andā ko woni e bāwa. Bāwa duɗ wadi, Al Haŋŋi himini gorko dīdo o jūni-be fifāde jundī hibe rondini-nde nabbi-nde tɔ konnu-mako. Tuma be himini o wakint-be o wiri be wɔta be rēwi dataɗ yo be rēwi burūre hā be hēuti Tamba. O wiri-be kadi si be dari e naku ga lāwol hibbe wī-a be fofti Allahu bonnude inde-mabbe hakinde tālibābe. Kambe be nangi lāwol be hulli-mo be-rēwi konŋol-mako fī ko be tābōbe mɔtere ka Allah. Be yelti tɔ Deŋgerāwi sārā wolūha, no be yeltiri be daratāko, be nyalli yāhde hā nange muti; be durāli, jama fow be wonai yāhde nder burūre no Al Haŋŋi wiri-be. Be yaha hā wēti nyande didabu, be hēuti tɔ konnu sārā wolūha. Hiwi Deŋgerāwi hā hēuti Tamba ko balle tati yāhdu. Nyande hēutigol-mabbe bimbi nyāndende jundī konnuɗu lani, lutani-be lɔwande wɔtere-wɔtere be lɔwi-nde, be wiri si be feli duɗ yo be doki kegaɗ. Lɔwande-mabbe ko be lɔwi-nde be hulbini-nde yimbe Tamba be felālī-nde, yimbe Tamba andāli jundī-mabbe lani. Koni be woniri hā nange tɔwi. Hakunde duɗ runābe jundī hēuti ga mabbe. Tuma be yiri-be be walti be jalli be fusi fifadi jundende. Be wēdini wūdere be wanjin jundindi e maire be jili-ndi e kurral hake no be henyiri, sabu be wawā munyu hā be-sendi-ndi. Koni be noki-ndi ga wūdere. Kono be jōdini renɔwo yo orēni-nde. Wuri nɛbata be suki yimbe Tamba tɔ nder tata bāwa jundī hebike. Bāwa nyalānde sēda Al Haŋŋi tiki sēni tɔ konnu o nāti ga dāka Fulbe Fūta.

Be wadi fere no be nātira nder tata. Allah fenyani-be tɔ be nāti. Al Haŋŋi lamdi Fulbe Fūta fī nātigol be wi-i-mo be susā nāti tɔ kēfirurōn كَافِر si be yiri-mo o yelti be felai-mo kono nātigol hōre-mako be wāwā duɗ. Tɔrōbeben jābi-mo be wiri: kambe be nāti; be nāti tuma jema sārā kēji ga tata yirbini, be nāti e yite lampuwal be sudī-ndi. Ga be nāti ko hogo woni don.

Ndere jema Jimba o yahi ga bido lamdo Minin ko to-mako o woni, hibbe e gondo, ko be don be woni hā be nani yite jauni e sutu. No be nani duɗ Jimba yelti e wonfibe-mako hā o nāti ko jōnfutu-mako, yimbe dūdi yimbe sārē hibbe nātude wɔbe hibbe duki. Bāwa Jimba yiri: lēdindi wūli e mako o soki dambugal jōnfutu-mako. Lufi-be

bāwa joñfutu wobe doki wobe lāwi wobe nañgūma, wobe warāma, wobe sunima. Tuma yimbe Al Hañji nāti be feji feññdi sapo e juwi sapo e mabbe wonti e piñgāñi juwi e mabbe wonti e yita. Be wadi alāma fī, si be foti, si be hālī alāmaroñ be andintiri be wadi duñ fī wqta be fēlintiri. Si be foti e yimbe Tamba be hālī alāmaroñ be andālī no be jāburi be fēlai-be, si ko gōto be foti konón, si ko dūdē e mabbe konón, koni be woniri hā be lani sinude. Bāwa duñ be dāri fī natigol joñfutu tɔ galle Jimba, nātigonol gasāli.

Be darti e galle-mako balle tati, ndere balle tati ko e fēlude tati be woni. Jimba jabāli be-nāti, Al Hañji kadi jabāli yiltigol. Bullōre arwande Al Hañji dari yāsinda, yimbe Jimba dari nde-nde hībbe fēlintiri, fēlugol satī hā Al Hañji iti-be, be nāti ga keñe bullōre dimmerende yimbe Al Hañji be nāti bullōre arwande e fēlugol yimbe Tamba kadi konón be ajata fēlugol. Yimbe Al Hañji iti-be kadi tɔ keñe arwande be-nāti e bulūre dimmerende hībbe fēlintiri wobe e yimbe Tamba hībbe dou kubēje. Ko beñ woni e fēlu nedo hōre e yge. Al Hañji iti-be tɔ bullōre dimmerende be nāti e keñe bullūre tammerende. Al Hañji jeti bullūje didi e keñe wōtēre; koni be woni hā balde tati. Si Al Hañji jeti bullūre wōtēre e mabbe be nāti e keñe, si Al Hañji jeti keñe e mabbe be nāti e bullūre wonda, koni be woniri hā be hēuti ga Jimba woni e raube mako, luti dambugal gotal tan yo be nañgi-mo kanko Jimba, raube-mako hībbe piri nēure. Ontuma o wiri o tūbi, tuma o wiri duñ Al Hañji dari o hāti yimbe-mako nātude ga Jimba. Al Hañji wiri-mo si o tūbi yo o yelti, o wiri si o yelti yimbe mako warai-mo fī o hūwi bonmēji dūdūdi (or boneje dūdude). Al Hañji jābi-mo, ontotuma a-senide? o wiri yo Al Hañji yahi, balde tati bāwa hānde mi hēutude ga Al Hañji; Al Hañji yilti fī kongol-mako. Tuma Al Hañji falāma yilti oñi karamoko Jimba ada ga-mako fī o susā-mo warde; o wiri yo oñ jōdi e mako yo be senintiri yo be tawi-mo tɔ Dengerāwi. Ontuma gorko gōo ko Fulbe Fūta oñ wiri o sabi-mo hā tuma o himike, o yāhde e mako. Al Hañji wiri-mo: wqta o jōdi. Si Jimba wari-ma, wonā min, ko añ deñini hōre-māda. Al Hañji wiri-mo kadi, ko wadi mi añi o gorko fī ko karamoko (mako) ada.

Si wonā duñ mi ajatā-mo, sabu si o sūsi warde karamoko-mako.

ko kanko andi. Al Haſſi yilti e konnu-mako fob, tuma o yilti Jimba nelli godo e jowere: yo o Joki-mo yo o rēni-mo si ko goŋga o yaſi yō o andi si ko dainiri o woni yo o andi. On gorko o Joki-mo hāto wōti o hēuti Labata o yiri Al Haſſi dārātāke hā o feſi Belkiti. O yelti bāwa-mabbe o hēuti tō Jimba o holli-mo o wiri o yaſi e konnēli-mako; Jimba yamiri yimbe-mako, yo be sumni ndere dakāje didi, ai si o yelti adāde-mabbe darni dāka-wende, miā andi ko meā wadintiri. Jimba mōbi jaudi-mako e jokādi-mako e raube-mako e yimbe-mako laſſbe. O uā Minia onangi Pulo o wari-mo o dumbi karamoko-mako mo Al Haſſi haſani-mo o fūlamo warde; maube-mako wiri-mo wōtā war-mo; be wiri: si aā wari-mo am-bonni aħadi. O aā Tamba o yehi Minyin kanko e yimbe-mako fob e raube-mako e hābe-mako. Bāwa o hēuti dātāl owa yimbe-mako si be hēuti Minyin si lamā Minyin yelti o ari selmin-mo yo be wari-mo e jaſfa, si o warimā o nātude e galle-mako, o lāmude säre-mako, ko doā o hebbi gā o hābā Al Haſſi; o andā bido Minyin wende e mako aā nani koŋgol-mako; o nāti būrūre no o fāla jaſtude o nādi gōto e yimbe bāba-wako o wiri-mo yo o timu yahtu bāba-mako yō o wiri-mo, si o yelti hānde o ari selminde Jimba, Jimba o warai-mo. Nolaŋgal hēuti e mako o holli-mo ko o nelli-mo o wiri o nani, inde-mako tiki Banjugu. Jimba yaſi hā o nāti Minyin o jōdi e yimbe-mako, o nelli tō Banjugu lamdo Minyin o wiri-mo o hēuti; Banjugu nelli e mako o wiri: o nani kono o selāli, hēbbe wiri-mo yo o hēuti ga-mako o marani-mo gōtuā kanko taā. Banjugu yamiri rēmbe bullūje-mako yo be wari-mo; kono yo be mumiāni-mo hā o hēuti būllūre saktirende. Kanko Jimba o himi o huſi tō galle Banjugu fi koŋgol-mako tō hōre datāl; o nāti būllūre arwande yimbe-maire be bāri tokāje-mabbe, Joſkāfa be yōwi kāfāji-mabbe fi wōtu omāji hūnde be himani-mo be tetini-mo o feſi, o hēuti būllūre dimmerende, konōn be wadani-mo, o feſi hā o hēuti tatabūrende, konōn be wadani mo, o feſi hā o hēuti saktirende bere nanāgi-mo; fi be andi o wōti e yimbe-mako. Be sobbi-mo e kāfa hiſka nātata be sobbi-mo kadi hiſka natāli bandu-mako hake no o youmbi, be sobbi-mo e tinēde hiſde natāli, be yuwai-mo e lābi hiſki nātata (or ſki-nātata) e durā fob himo woya, himo wiri yaſfa kono yimbe-mako wōti e mako be nanāli woya mako. Bāwa be ronki-mo warde be adī umōre be piri-mo hā

be wari-mo. Bāwa duā Banjugu nelli e Šaiļu o wi-i: yo be wi-i-mo: kanko o wari Jimba gányu-mako. Tuma nelal hēuti e Šaiļu be hēutani-mo koŋgol Banjugu; o jābi-mo o wi-i o wiāli-mo yo o wari Jimba si o wari-mo yo odabi fitāndu-mako; tuma o andi o wawi-mo warde, ko wadi o warāli-mo adāde-mako hēuti ga e adāde-mako fēli ē mako? Si o mēji wargol-mako tuma o nāti tō galle-mako hā o luti nangi-mo Juŋgo o warai-mo ōntuma. Kono o wadāli o ašiti-mo o weiliti e hōre koŋgol-mako sabu ko-ro lamdo, si o hulli o doki hā tō mako fī ko be fob wonai e lēdindi adan; si o wari-mo yo o dabi fitāndu-mako e jaudi-mako yo o rēnindi e raube-mako e ko o Joki-fob, wōta hūnde tilfi-hen yo be hēutani-mō-duā; be hēutini koŋgol Šaiļu tō Banjugu. Banjugu wi-i: Māta: o andā ko o wi-i, kanko o wi-i: yō be wi-i Šaiļu kadi, ko-mako o wonāli wona Jimba kanko ala kikala tō säre-mako, kikalābe säre-mako o warī-be fob, ko sagatābe fidube hullatā hūnde ko beñ tañ woni tō säre-mako. Si Al Haŋfi adi harre o tawai-mo, si o adi fije konón. Bāwa Al Haŋfi nani duā o wi-i moŋi o yiai-mo, wōta o tawi-mo; o yasāli (in the case of Mínyin's self confidence and unconcern) ko o hōlli. O Joni moŋinde säre-mako e tataŋi-mako ga tata yani, o mahi-ndi omōbi konnu-mako, hibbe moŋini Jokaŋe-mabbe. Kanko o Joki bido Jēgo be mauni mo kalla e mabbe lāmi säre o nelli e mabbe be jābi-mo kalla e mabbe arti e konnu-mako be fob be-mōbi ga-mako. Al Haŋfi tawi-be, nyande o hēuti ga mabbe be yēlti bāwa tata. Munirūo (mo Al Haŋfi) yīru-be o hulli o wi-i Al Haŋfi miny'am: yo meñ yilti wōta meñ halkoto e yimbe-am fī beñ kebe lešti hakeé no be dudi, o wi-i ko hēlu meñ wari e mabbe! Al Haŋfi wi-i-mo, wōta bonni konnu-a, korāñ huldo-rēdu, s' a-andi rañ-wawā dari, yilti e sutu, o yēlti hā o foti e konnu moruŋgu, beñ tawi-mo o yolle e maio, ko sedaluti maiongo nabi-mo ko konnuŋgu dadi-mo. Tuma konnuŋgu hēuti be tawi Šaiļu. Be dakunturi kambe e konnu Mínyi be yiti e kēne. Bāwa duā be Joni felintiri be fidi Jokaŋwo-ruya o yani, adāde hēuti lēdi gōto Jeti raya be fidi oñ kadi, gōto Jeti kadi no o Jatiri o darūke hā o hēuti tata-mabbe o bari tataka be fidi-mo. Mauniko o yiri-mo o doki yaha doñ o Jeti rayaka be fidi-mo koiŋgol kono o dati o mayāli kono fidima adāde-mako beñ mai; konnuŋgu sati be felintiri hā yontere. Bāwa duā konnuŋgu wi-i tō Šaiļu be roñki; Šaiļu wi-i yo

be fēli, be wiri be ronki. *Saihu wiri*: mōti si-on ronki jōd'en; yi-on wauḍe Allah, yo-on andi wonā piṅgāji mo-on woni fēlude sallido Allah. O naṅgi jikere wol-mako o tōri Allah, Allah jābi-mo. No o naṅgi-ngol wūri nebata o wiri e yimbe-mako yō be-dāri datal, yimbe jēdidi hibe arai yo be aḍi-be. Be yahi be tawi-be no o wiri be-aḍi-be yēso-mako be dari. Beṅ ko bibe e bāba-mako. Bido Banjugu jēgo e kanko tiki wonti jēdidi-mabbe. Koni o fōli Minyi o naṅgi bido Minyi tokoso o halfini-mo säre Minyi. Bāwa Banjugu warinōma e bibe-mako lamibe o wiri-mo o halfini särende: si ra-wadi ko bāba-ma wadi be warai-ma. O yilti to Deherābe e konnu-mako, tuma o baḍi yimbe hibbe jeisi yeso-mako. Tuma o yiri duṅ o gonditi hā o nāti, tuma o wonai gondindi gilla datal yimbe fō hauni be wiri: ko wadi Al Haḥfi wūli, be wiri o yehi konnu o fōli, ko hēndu o wūlate hā gondi yelti e mako, koni be woniri hā o nāti. Bāwa be nāti be fofti wona balle didi tati, moḣube iḍdube-mako be landi-mo fī gondindi; o wiri ko gondini-mo o māji berde-mako o himi konnu Timba o fōli, o himi kadi konnu Guḥte o fōli, yimbe fō kadi hibbe bayi-mo o hulli aduna-mako moḣini-mo o wellini-mo, o hulli wqta Allah tawi-mo lāhara tawī-mo Aljenna.

Bāwa duṅ o darni meṣide jamū o wadi-nde dambugol sāpo o yelti jihādi o dāki Dabadu. Konnu-fō tawi-mo duṅ o limi konnuṅgu o weili wobe. O lambi Maio e konnu-mako: konnuṅgu wonai wūlūre e teṁede juwi, ko duṅ o futi jihādindi. O nelli e Konja lamdo Bambugu yo be jabbi dīni be sallī, o nelli-mabbe kadi be sallī o nelli kadi be jabāli. Be mōbani-mo konnu be wiri: yo be radi-mo, be habti e mako o habti e mabbe o fōli-be o nāti Konjaṅ. Be jebilike o wāji-be yo be rāwi Allah ko duṅ buri, be jābi-mo.

O jōdi e mabbe sēda o aḣani-be tālibābe yo be hollī-be fī dīni. O aḣi-be don o fēji yeso; Farbanna jabbi-mo e haurē be felintiri o fōli-be. Selmana kadi fēli e mako o fōli-be. E Maḍina-Kāsu fēli e mako o fōli. Honduko yimbe wiri e hāla gaulo, o fēli Farbanna o fēli Sermana o fēli Maḍina Kāsu joṅ dāfilāre. Bāwa duṅ o fēji o huṣi Karta o nāti o tawī Muhāmmadu Kanja lamdo Karta, o wāji-be hā be jabbi, o jōdi duṅ e konnēli-mako, o wiri Muhāmmadu Kanja si o tūbi o jabbi dīni Islāmi yo o hoṣi raube naio e raube-mako ko duṅ

woni āda dīni, sabu raube Kanja yoni temedere hā buri. Duā mēti-mo konón tēfibe sāre jon raube dūdudi. Saiḥu wi-i-mo raube-mako buri nai, si be woni dimo, yō be hoši nai, yō be aši ko lutikon, ko duā woni āda ﷺ dīni Islāmi.

Saiḥu woni doñ e mako o roki-mo wourdu ; bāwa duā kambe Karta e lēdi-mako Bambarankōbe hibe e jañfi Saiḥu o tinnāli, tumaṭ hibe wara yimbe-mako oāwu tata e tē-ide-mabbe fob. Hā nebi Saiḥu anditi, adāde ande-mako yimbe-mako hālani-mo, wīe : yimbe Karta hibbe warai-amme ; Saiḥu' wankūli hā fēnyi o yi-i sēde. Duā adi harre hakunde-mabbe e yimbe Karta, jañfa mabbe no be mējiri (hindi bonni) be fēlntiri hakunde sāre. Tuma duā wadi Saiḥu hadi yimbe-mako, be dankūli hakē no be yi-i jañfa Karta koni be fēli-be. Ko be dankūli-mo, dum-metāli-mo fī o andi jañfuji-mabbe. Kono o wāwātā ašiti yimbe-mako yo be fēli fī Muhāmmadu Kanja lando Karta fī Muhāmmadu Kanja, o fēnyata jañfa-mako e kēne kono o sūti-ndi ; Saiḥu hersini-mo, ko duā wadi hatigol yimbe-mako metāli-mo tuma be dankūli-mo. Bāwa duā o ini sārende Nyōro, yimbe fū koni be wi-i sārende Nyōro. O halfini gōto sārende o yelti o fēli Bakuna o fēli o Jeti. O yilti bāwa o ari hā Konja fī lēdindi Murdi. Tuma o hēuti Konja o dāki doñ, o mahi tata, teku ya tata sokonāje nai e sībbe nai hā hūbi sārende ka mahi e kāje. On sāi Deñgerābe nani fī mako, lēdi fū delli, Deñgerābe tiji-mo o arti e be motinai e sāre Deñgerābe, e gallēji e sutu be siki o natai Deñgerābe, konón Dabatu, nelal hakūnde mabbe e mako, hakūnde Konja e Dābatu ko balle juwi yāhrete. O nelli e Yum kādo-mako o halfini-mo sārende o-ši doñ tālitābe o nōdi dewbo-mako mo o wōwi adāde-mako yelti e lade, yō o wona hōre galle Kanja ; fī raube galle Kanja ko be hešēbe. Bāwa o motini sārende e tataka e galle e jonfutū, bāwa duā fū motināma. O jōwi hōre-mako fī batāke no arti e mako noku e noku, Nyōro nelli batākende e mako. Deñgerābe nelli batāke e mako, Dabatu nelli kadī e mako batāke, Fūta Tjōro nelli batāke e mako ; beñ fob be muyi fī yiti e mako. Kanko o haši o dāri hōre-mako, o yelti o nōdi yimbe fob wōnde e mako e yimbe jabbi-mo o dāri hakūnde yimbe fob o wi-i : omo yete Jama fob o wi-i aduna no dabiti-mo, kanko ko nelal : mo o wi-i o ušiti Deñgerābi o fennaī, mo o wi-i o huši tō Nyōro o fenni mo o wi-i o huši

Fūta Tōro o fennai. Kanko tiki o andā ga o hušiti si wonā ga Allah Jāmam ušini-mo. O wiri kadi: Fulbe Fūta mīdo selmīna mo oñ, mīde lamdi Jam tokoro-am, mi nani o himi fi. Deñgerābe e konnēli-mako, mīde selmīna-mo kadi mīde yidi-mo ko meñ tokorābe, wōta o wēji duñ, mi nani be wiri-mo: koro duñgu, miñ kadi, komin sēdu, si duñgu ari añ yiri hako fob keji, si sēdu ari añ yiri fob yōri, kanko koro duñgu meñ kadi komeñ sēdu miñ joñ Deñgerābe mi ašata. Deñgerābe am; si o hēuti Deñgerābe sā-a wolūha, ai si ko Makka o woni o yiri-mo nāñge e hōre sakani wonā Makka mi woni. Bāwa duk o feji o huši Fūta Tōro. Tuma o hēuti Bundu o wiri yō Bundu hegi, Bundu wiri mi hegata, o wiri yo be hegi; si be hegi jōne ko dum burani-be, o wadi-be mesālindī lābi didi. O hēwi miran e kojūre o yāhde e maire e Jam o jodini-ndi o hībālī. O hēwīnde kadi o yaksuri e dokude o hībālī yāmu e nāmu. O wiri añ yiri mo hegi jōne ko mesālu-mako woni kosiri adande; mo aši hā o hegi karhañ ko mesālu-mako woni ko mi holli e kojūre didaberende.

Be dankālī-mo be nañgālī hālaka tidi. O feji to Fūta Tōro tuma o yilti o sogi Bundu o hegi-be karhañ be hegi e hēñigol. Be waroñ darde-mo, koni Bundu hegi, be tilfi hatirgol tilfi, jaude-mabbe tilfi, e nāi-mabbe, e hābe-mabbe hā e deſte-mabbe e dimu ko dūdi halko e lāde fi wēligol. Wobe dati wobe datālī fi ko Jamāna. O hušiti-be to Nyōro oroki-be lēdi: o wallu-be ko be wurai o hadi yimbe fob wōta be loribe.

O yamiri takambe yo be munyani-be fi kambe ko be loribe jaude-mabbe tilfima. O ašiti-be don o himike fi yāhgol Sēgo. O lamti Jerno Baila kobere yimbe gulūje jēlu yoni jēwi Sēgo? Jerno Baila wiri: gulūje japande tati, si miñ hebi duk worbe ſidube ko duk ſoti huši to Sēgo. Saiñu jabi-mo o wiri-duñ yanālī; Saiñu wiri-mo si meñ hebi gulūje japande juwi e worbe ſidube sūsube; ko duk yoni ušiti Sēgo. O yetti dāki o nelli Amēri-mako fob, o nelli Abdu-l'āhi Hausa o nēdi-mo e konnu-mako, o nelli Ālfa Othmāna o nēdi-mo e konnu-mako añ ſēli lēdi Morgula Abdu-l'āhi Hausa añ ko Janjērite o woni. O yāhde e Jerno Baila tumā o nēdi e Ālfa Othmāna o arti e konnu-mako. Saiñu jabbi-mo e wontibe-mako o tētini-mo e Jaisi. Tuma be yiri-mo e lāmu-mako e hollire yimbe-mako, Saiñu andi bernde

yimbe-mako welāli haké no be yi-i holtire yimbe-mako. *Saiñu fangi* hā be nāti. *Bāwa* duñ *Saiñu* bori-mo, o *Jati* raube-mako tārābe hā luti gōto ko duñ o sallī. *Saiñu* jarbi-mo o *Jati* dōle-mako. *Ko-g-duñ* o *yilti* tō *Morgula*, tuma o *fāla* yiltude o *yeti* ga *renḡwo* sūtu ga *margal* o *landiti*-mo *sutirgal* sūtundu wa tōditi-mo o *soti* sūtundu o *Jeti* *Jonti* (or *Junti*) e *pingāje* e *kafāje* e *kurral*. *Renḡwo* o *tinnāli* ko e *yiltigol* o *woni* sabu koro gōto e *Amīru* *Saiñu* koni o *wḡwi* si *Saiñu* nelli-be tō *konnu*; *bāwa* o *lanni* jetude ko *jélātā* o *Jonī*-mo *sutirgalgal* o *yelti* e *wontibe*-mako. O *dāti* *Al* *Haḡḡi*: mo *tawi*-mo ga *bḡwal*, ima si ko *lāde* ai si ko *nelal* *Saiñu* *tawī*-mo o *fela*-mo, ai-si-ko *Saiñu* *tiki*, mā be *fēlintiri*. Sabu mi *hati* *dīnaram*. *Bāwa* o *yelti* *Al* *Haḡḡi* *andi* *yeltigol*-mako, o *nḡdi* *Jerno* *Baila* o *Joniti*-mo *konnu*, *haṡirgol* *konnu*, o *nellyi*-mo; o *wiri*-mo ga e *tawi*-mō-wḡ *yo* o *adi*-mo, ai si ko *Morgula* o *tawi*-mo *yo* o *adi*-mo; si o *sallī* *yo* o *fēli*-mo, *yo* o *adi*-mo *karhañ*.

Jerno *Bailā* *jabbi* o *yehi* hā *balle* *sāda*; *Jema* *gḡo* o *hoili* ga be *daki* o *yiri* e *koidol*-mako *kanko* e *Alfa* *Othmāna* be *fēlintiri* o *yiri* *Alfa* *Othmāna* *foli*-mo, o *raḡi*-mo. Tuma o *finni* *hollude* *wontibe*-mako *koidol*-mako, o *wiri*-be: ko *burani*-meñ, *yo* *meñ* *wadi* *Alfa* *Othmāna* *doidoi* hā *meñ* *yelti* e *mako* e *jam*; si *meñ* *wiri* *meñ* *fēli* e *mako* *meñ* *wāwātā*-mo. *Konnu* *fḡ* *jabbi* *duñ* e *mako* be *yahi* hā be *hēuti* *Morgula* tō *sāre* o *woni*. Tuma be *badi* *Alfa* *Othmāna* *nāni* *hēutigol*-mabbe. O *yamiri* *yo* be *soki* *dambude* *tatājiḡi*; o *wiri* si be *memin* *tata* *sārende* o *hubḡni*-be *yīte*. O *sendini* *yimbe*-mako *Jonti* e *kurral* o *yamiri*-be *fēlugol* be *nḡti*-mo beñ *fḡ*, be *mḡbi* be *sabbi* *Jerno* *Baila* e *konnu*-mako. *Kanko* *Jerno* *Baila* o *dārātāko* e *konnu*-mako hā be *hēuti* *dambugal* *tata* be *selmini*-be be *nḡti*-be, be *lamdi* *fi* *hutiti* *dambugal* be *sallī*. *Jerno* *Baila* *dari* *bāwa* *tata* e *konnu*-mako o *nḡdi* *Jerno* *Alfa* *Othmāna* o *wiri*: ko wañ *mi* *arani*; o *wiri*: ko *wadi*? o *wiri*: ko *Saiñu* *nellyi* *yḡ* *mi* *aranā*-ma. *Alfa* *wiri*: *mi* *yahatā*; *Jerno* *Baila* *wiri*-mo *wḡta* *wad* o *wiri*-*mi* *wada*. *Jerno* *Baila* *Jonī* *wāji*-mo o *hālani*-mo *demgal* *welgal* hā *berde*-mako *buti*. Tuma o *buti* *bēḡde* o *jābi* *Jerno* *Baila* o *wiri*: *s* wa-*habbi* *jūde*-am e *koido*-am wañ *Joniti*-*mi* *bodi*? *Jerno* *Baila* *wiri*: *duñ* *wadatā*. *Alfa* *wiri*: *mi* *hulli* *wḡta* ko *janfa*

u-adanai-la. Jerno Baila wi: mi wonti Allah mi wadatā-dun. Be podintiri hāla hā o yamiri yo be huditi dambugal; Jerno Baila nāti e konnu-mako. Tuma be nāti be selmintiri konnu-mako e konnu Alfa. Jerno Baila jēti Alfa Othmāna o Joti-mo tɔ buʃal-mako o waju-mo. O wi-i-mo Alfa dāri: moneh ko meh Tɔrɔbe meh wɔbi gallɛji-amme e raube-amme e runde-amme e gorɛɛbe-amme e kolsɛdi-amme e jaude-amme e yimbe-amme e lɛdi-amme meh juki Saihu meh ari e lɛdi Janande e yangɔre sabu dīni konon Bundu e onon Futa Jallɔ koni on wɔbi bengu moron e malki moron, nomen wɔbi ko ammen-ko e no e tilfāde bāwa amme, duh fow ko sabu dīni. Yandi mi jēji-ma fi Allah e nollādo-mako wola hati dīna-ma ni, dabugol Aljenna ko duh meh woni, sabu ko fi duh meh wɔbi gallɛje-amme e bengu-amme, meh joki Saihu e fɛlugol jihādī. Alfa wi: yo be habuné-mo puju-mako hirke, be habani-mo puju, o wadi-ngu o yelti bāwa tata e Jerno Baila e yimbe-mabbe, be yelti e gondi, koni woniri. Be yahi hā be hɛuti tɔ Al Haɟɟi. Tuma be hɛuti ga Al Haɟɟi o tubani-mo Al Haɟɟi jabbani-mo, o jɔdi hā balde sɛda, Al Haɟɟi jarbi-mo, o oki-mo säre ganyu-mako, yo o fɛlinde yo o wadi duh jɔba-mako. Alfa himi e lufibe e mako, o fɛli e särende, o fɛlinde o naŋgi kodūdi o arti e naŋgetɔbe e jaude-mabbe. Tuma o hɛutiŋ-be e jaude-mabbe ga Al Haɟɟi, Al Haɟɟi hauni fi-mako sabu o nelli ton konnu-maungu be wāwātābe särende yilŋ-be. Tuma Al Haɟɟi yi: Alfa Othmāna fɛli-be o fusi säre-mabbe o naŋgi ko o naŋgi bāwa wartintiri o dāri duh no o bori dɔle-mako. Al Haɟɟi ašani-mo ko o naŋgi job, o wi-i-mo yo o wadi-duh jɔba e maraŋgu. Bāwa duh be hemini-mo konnu Baŋgasi, adāde-mako konnu yehi Baŋgasi wona lābi tati nāi, be ronki Baŋgasi, be geri fere Baŋgasi be ronki, sabu Baŋgasi ko dou fello woni. Ko datal gɔto nāti tɔ särende si konnu yahi to-mabbe be sokiti-ŋgal konnu hebatā ga nāti tɔ mabbe. Yande Alfa yahde e konnu ko Jerno Baila woni hɔre konnu Saihu o nɔdi Alfa o saurai e make o landi-mo no wad'en? Alfa jābi-mo o wi: s' a-ašiti-kam konnuŋgu e kugal-am mi gɛrai fere-am. Jerno Baila wi: mi ašani-ma. Kanko o wadi fere Allah wallu-be be fɛli Baŋgasi e fere-mako. Fere-on be daini-be e Janfa, koni be nāti Bankasi. Bāwa duh Al Haɟɟi himi fi yetigol

Sēgo o nelli e bido-mako, be-dido maunābe afu-mako e (mo) r̄fwo-mo o n̄dābe dido be tawi-mo adāde-mako h̄puti Sēgo.

Habību luti Deŋgerābe e Hādi Eseḡr̄du e mimirābe-mako ko be sukābe tāu. Bāwa Amadu e Hādi yahi t̄q Šaiṣu ko Habību luti mauni e bido-mako. Tuma huṣi t̄q Sēgo, Sēgo nani ḥabarū-mako, ḥibbe sabbi-mo. Lamdo Sēgo n̄dī jeliyo-mako o landi-mo o p̄ri h̄p̄du-mako o wiri-mo: funānge e herinānge yāmu e nānu lamdo ala wonā-ma, o wiri ko raṣ woni butūri ko raṣ woni nyabi dila-omo eusi-ma, kono ardoroḥ ko l̄di, l̄di, l̄di ga tawi l̄di kodoḥ aṣiti-ndi. Oḥ sāi ko kofuna kaṣe woni h̄pre mako; o wiri ra-f̄ni o yemiri tatigol h̄pre-mako be tati. O n̄dī gōd̄do kadi e jeliyo-mako raṣ n̄dī-mo o landi-mo f̄i Šaiṣu, raṣ jābi-mo, adāde-mako jābude o memiā balanje-mako o wiri jiki, p̄ jiki (l̄di, oḥ l̄di) bamdedoḥ hā h̄puti junāge e hirnāge e yamu e nānu lamdo ala si wonā raṣ. Ko raṣ woni butōre ko raṣ woni nyabi, kono ardoro ko l̄di, ga n̄do tawi l̄di kodoḥ aṣiti-ndi. O wiri yo be tati h̄pre-mako; o n̄dī gōd̄do kadi e jeliyo-mako o h̄puti-mo, o landi-mo kadi f̄i Šaiṣu; o memiā balanje-mako o wiri: jiki, p̄ jiki/ jiki, jiki, ko jiki/ (ko koṅgol Sēgo w̄riṅgol l̄di, oḥ l̄di/ l̄di, l̄di, ko l̄di/) o wiri: bambedoḥ hā h̄puti funāge e herināge e yamu e nānu bāwa lamdo Porto lamdo ala si wonā raṣ. O wiri kono ardoro ko l̄di ga raṣ-tawi l̄di kodoḥ-ndi aṣiti; o tawi koṅgol bere tati foti; o ṣiti kofuna-mako o wabiti-ndu l̄di o wiri: “Aduna batatinya,” ko duḥ w̄riṣma fulfude, aduna bonni. Bāwa duḥ biḥe beṭēbe be hautiti be wari nage be defi-ṅge. Be yāmi t̄pu mage. Tuma be naṅgi-ṅge be naṅgintiri ahadi be wātintiri be lanji e h̄pre duḥ. Dimābe kadi be wari nage be defi-ṅge be yāmi t̄pu-mage, be uan̄gintiri ahadi (دع) ga be m̄p̄bi be yami-ṅge be wātī duḥ fow f̄i Al Haḡfi.

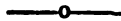
Adāde-mako h̄puti-mabbe, be holli lamdo Sēgo wōta o hull; be-wiri-mo: fauna meḥ wūri meḥ dari dou koide amme wōta hulli hunde. Lamdo welti o fundi-be, be j̄p̄di e be m̄tini jōgāje-mabbe be sabbi Al Haḡfi. Koni be woniri hā Al Haḡfi nāti e l̄di Sēgo, tuma be nani f̄i mako be m̄p̄bi konnu be ari hā e Weitalla hatirde konnu e s̄un̄be, be mōdi doḥ Šaiṣu badi-be, be badintiri, Šaiṣu dāki.

Adāde-mako hēuti don Sēgo mobi konnu, be foti e mako be fēli-mo, o radi-be be ari kadi e konnu be fēli-mo o radi-be. On sāi o dāki Yerikulo ko don konnu-mako tawi-mo e bibe-mako Amadu-on, ko Jerno Baila nulli yo o adi-be, ko gilla Nyōre o nelli-mo o wiri-be yo be foti kanko e sukābebe. Ko duw wadi, tuma Jerno Baila weili tq Deŋgerābe o hēutatā Nyōro hadi. Ko don o tawi Saiḥu e Alfa Othmāna e Abdu-l'āhi Hausa, Sēgo adi konnu moruagu betawi-be don, Al Haḥfi fēli-be o bonni konnu-mabbe. Bāwa duw Saiḥu wiri e yimbe-mako yo be lumbi tq gata Jālība; be jabi-mo: ko meñ lumbirta lāna ala? yimbe amme hēwi, Al Haḥfi wiri-be: yo be wadi alḥāli; be wiri-mo: koni a-wiri: wadan alḥāli hā yōti meñ ga. Al Haḥfi wiri-be yo on rēnan wota on-lanji sabu Sēgo tawi en ga. Be wiri-mo: wonā be tawi-en lābi tati meñ riwi-be; Saiḥu wiri-be beñ wonā Sēgo; ko be Amāna Sēgo e Serābe Sēgo? Jōne on natai lēdi Sēgo, si on renāli Sēgo tawi en Jōne; on sāi ko yerkuḥe be woni. Goṅga-mako ko e don be woni be tināli, konnu Sēgo heaṭi-be, be felintiri don be radi konnu Sēgo; ko jeliḥe satani be sēda, konnuagu radi-be fow. Saiḥu wiri-be: duw fow ko fiji on woni on ḥabāli tau; bibe lambe arāli tau; beṭeḥe Sēgo dankāli on tau. Bere ko yimbe lēdi tuw rentini ko e mabbe, saka lamdo tiki aḥāli konnu-mako tau. Koni be woniri hā be badi Jālība. Tuma be badi Jālība, lamdo Sēgo wiri yimbe-mako yo be pōdi lāde fow tq säre Sēgo, fī wota be hebi ko be lumbirta. Al Haḥfi jōdiri nī, si raube Sēgo ari jogoī, ima be ari lōti puju mabbe be yitintiri yimbe Al Haḥfi, be holli duw tq säre, si yimbe Al Haḥfi dawī lōtigol puju be yiri-be, duw mēti Sēgo, be adi konnu, be dāki dandi Jālība, si be yiri yimbe Al Haḥfi telle Jālība be fēli-be. Yimbe Al Haḥfi wiri: Saiḥu bere yimbe be jābātā-meñ jolli tq dīan; Al Haḥfi wiri: wota on danḥu-be. Boyata hakunde duw subalbe Sēgo be ari jābani Al Haḥfi be tūbani-mo. Al Haḥfi wiri-be: yo on tūbani Allah, ko Allah jei en fow be wiri-mo be ādani-mo lādede sabu ko kambe mari-nde.

Be wiri-mo ko kambe woni haujotḥe, Sēgo ala dple dīan bāwa-mabbe. Al Haḥfi wiri-be si lāde adi si adāli o lumbai e baute Allah. Konnu Sēgo dāki dande gata, konnu Al Haḥfi dāki dande gāni;

hibbe dārintiri hā Al Haḥfi wadi fēre no be lumbirta, o tōri Allāh fī Sēgo, Allāh oki-mo. O feji konnu mako o nabbi-be dou māio o lumbiri-be e koido. Sēgo tinnāli, be sōi konnu māunguṅgu gāta-mabbe; Al Haḥfi wadi gōto hōre-mabbe, o yamīri-be si be wāwi fēli sāre yo be fēli. Al Haḥfi woni e konnu mauṅguṅgu; nēbata sēe toṅgi-be, be fēli-nde, be fōli, be helli sēede, be nāti doṅ, lēdindi delli, fējere konnu huṣi doṅ, be jēbintiri; hakunde doṅ Al Haḥfi lumbi e konnu-mako fow e puṣu mako fow e doule fow lumbi nde-wotere, Sēgo hauni lumbigol-mabbe; Al Haḥfi fēli kannḡi-mako ko o jati tō Faraṅḡbe, lamdo Sēgo nani duṅ o wi-i duṅ: kō dou wadini ka ko lēi? Be wi-i-mo ko lēi; o wi-i: ko Allāh tokoso woni e habude-mo. Al Haḥfi dāki o moḡini dāka o wadi hēḡadu koule o jōdi nder-ka e konnu-mako. Konnu Sēgo mōbi tō Weitalla, hēuti e yimbe Weitalla ko sāre fiduno be sabbi Saiḡu doṅ. Konnu Saiḡu wi-i: yo be fēli e mabbe; Amadu Saiḡu wi-i: yo be munḡu tau, be lamdi Saiḡu fī hālaka, o wi-i-be: ko kanko Jei konnuṅgu sabu o Joniti-mo. Konnuṅgu wi-i: be wāwatā dakuntiri e mabbe nī, be dawī bimbi be yelti tō mabbe, kambe kadi be yelti be foti' be felintiri fēlugol satigol. Be nyalli fēlude, yimbe Māsina tawi-be doṅ, be arti e konnu, tuma be hēuti, be tawi-be hōre ḡabugol, be dāri sēgo, e puḡidi-mabbe, e labḡi-mabbe be holti ranḡi e mētelol. Tuma yimbe Al Haḥfi yi-i-be be welti be siki ko kambe be ari wallude; be wi-i be hebāli datal hēuti ga-mabbe tau be andā ko e jaṅfa be woni. Be nyallū felintiri, Māsinābe dāri hibbe dāru-be hā kākāde, konnu Sēgo roṅki konnu Al Haḥfi kadi roṅki. Kono hibbe ḡēri fī yo be nātu-be nder tata; si be hebbi fusigol-mabbe be fusai-be kisseaḡ, si be hebāli duṅ be sokibe nder tata, be hulni-be, luti sēda be nātu-be. Māsina yani e mabbe be bonni be, kambe be ruti tō dāka-mabbe, be holli Al Haḥfi ko Māsinankōbe wadi, duṅ mēti Saiḡu o fanki. Be jōdi hā balle nāi be ruti tō mabbe be fēli e mabbe, be fōli-be be nāti Weitalla be jōdi doṅ. Be himini Sēgo Sikoro ga lamdo woni, oini Weitalla woinēne haké nō yimbe halku doṅ. O nāti Sēgo; nyande o nāti lamdo Sēgo jōdi fī sēḡugol, be adani-mo nire-mako o jōdi fī nyāmugol o nyamāli tau, be hālani-mo Saiḡu nāti; o lamdi tō o nāti, be wi-i-mo o hēuti galle-māda. O himike

o dāri o andā ko o wādātā, no o yetti Saiḥu nāti, *seɗa luti o naŋgi e juŋgo*; yeltigol-mako o tawi puju-mako haḥima hirke: wona puju tati e puju-mako; o wadi gōto be pōdi-ndia didi e konnu-mako, be joki-mo o huṣi Māsina. Tuma Saiḥu hēuti jōdigol-mako o tawi nire-mako, bulwāŋgal ko kaṇe, ko māfikon ko kaṇe, ga sōdo ko kaṇe kadi, jappere-mako ko kaṇe, o tawi sauru-mako ko kaṇe, ko-o tawi doṇ fow ko kaṇe e honigol-yamba-mako ko kaṇe hā e danke-mako, fow ko kaṇe, pōti-mako ka kaṇe. Hirāndende ko tālībābe nyamī-nde; Saiḥu yamiri Alfa Othmāna yo o joki-mo ga o tawi-mo, kono wōta o wari-mo yo o adi-mo e jam. Alfa Othmāna o joki-mo si o nāti e sūre si o nani delli koida puju-mabbe o feji, si sārēnde hādi konnuŋgu Alfa Othmāna bonnī-nde o feji. Konnuŋgu o joki-mo hā o bonni wona sūre-sapo e jēgo fi-mako. Tuma konnuŋgu fāla taŋi yeŋo-mako Alfa Othmāna jābāli-mo o wi-i Saiḥu jābātā duṇ o yerlāki wona duṇ. O yūlti bāwa-mako. Kanko hamani Māsina, Saiḥu wonai e Sēgo e konnu-mako fow, o nāti sūtu Margāfi, o jabi, sotēfi o nāti doṇ o dāri sutudi. O tawi sūtu jutundu hēwi e dolokāje lomansa tuṇ, o tawi sūtu kadi hēwi e dolokāji bōsi tuṇ; o tawi sūtu kadi hēwi disāji taṇ, o tawi sūtu hēwi e bakāji, o tawi sūtu kadi hēwi nonūji koltu e sūlā. O tawi kadi sūtu hadāji e kosiri, o tawi jūdi kaṇe ndi-i kaṇe ala omo limi ādatu-maŋi مَالِكُ Saiḥu beti mōdu jēgo o oki tālītābe yo be sindi hakunde-mabbe.



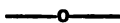
No. II.

Lasli Fulbe Fūta ko Fāz beṇ iwi.

Lasli-mabbe ko immorde e geŋgol Arabe. Maube arbebeṇ ko yimbe dido Sēdi e Sēri. Be ari hā e lēdi Jaka hā-tq Walu Allah inde-maka Al Haŋfi Salihu Suwāre maudo geŋgol Maniakkābe. Be wiani-mo: meṇ ari hā-tq mara torāde-ma barki. Ko fitina yani tq lēdi-amme. O wi-i yo be feje hā tq lēdi no wies Fūta Jallo. Kodon woni nibirde mo-on o duanī-be bedi be ari hā e Fūta, Sēdi hamiri Ainde-Bābola o woni doṇ hā o māi. Hedī bido-mako on jibini bibe dido Fuḥu e Māliḥu. Nuḥu jibini Karamoko Atfa. Māliḥu jibini Jerno-Yusufa e Ibrahim. Sēri ari hā e Fukumba o jibini

don bibe ko beñ woni *Hakunde-Māje*. Ko lēdi wietēnō jāede no
 tuti *Buria Fukumba*, *Kebāli* koden tati woni *Alhāli Tīmbo*, mājede
 kodidi *Balleo* e *Tēne*. Bibe *Sēdibēñ* e bibe *Sērībēñ* yīti be *kālti fī*
jihādi en lēdi Fūtu. Tawi ko bibe *Sērībēñ* woni maube. *Almāmi*
Surri o yahi hā e sāre no inne (wie) *Wosogórama*. O tawi *hībbe*
 wadi *gāmol* o sorti *labbi-mako* o fēri dūndūrundu. *Yimbebeñ*
 radi-mo o doki hū-e *Tīmbo* o ari hā tō *Karamoko*. *Alfa* o wī-
i Kodo: mi fēri dunduru *hēferēbebeñ*. O wī-i-mo a-libi ko sati.
Musibe-međe beñ ala doro. Be iti nūlal be nulli hā-e *Fukumba* tō
Maudu-mabbe roñ fī ndere *hābāre-be* nulli: awa yo be himu duñ
 mo taji *masābo* o *jōdatāko*. *Karamoko Alfa* o nūlti e *mabbe*
Fukumba yo be fotui e *Talañsañ*. *Hēferēbebeñ* kadi *hautiti hamani*
Talañsañ be *fēlintiri* e *Fulbebeñ*. *Allah* oki *Fulbebeñ* balal. Ko
 ndeñ haure woni *fudōde jihādi* e *Fūta Jallo*. Be *hauti fī lamiñgol*
sabuna Jehādi kāsata e *bāwa lamdo*. *Maudu-mabbe* o māki yo be
 lāmi *Alfa* mo *Tīmbo*, be *lamini-mo*. *Alfa* mo *Tīmbo* lāmi dūbi
 sopo *jētati*; ko e *di-i dūbi-woni*, ko-o *habbi Fūtu*, o *darni dina* e
maire o *māi*. Be *lamini Almāmi Suri* ko-on *habbi lēdi Sañgara*
 e *lēdi Koran̄ko* e *lēdi Kisi* e *lēdi Wāsolo* hāo *Bambugu* e *lēdi Bazar*;
 o *habbi lēdi japande juwi*; o *lāmi dūbi japande tati* e *nai* o *māi*. Be
lamini bāo-don Alfa Salīku (Alfa Salīku) *gedal karamoko Alfa*
 ko-on *habbi lēdi Tōro* o *lāmi dūbi nai* o *māi*. Be *wadi Ba-Demba*
 ko-on *habbi vūde* e *lēdi Fūta* hā *dian landañ Aropōnka*. *Kokanko*
habbi Kakānde *habbi lēdi Sumbūya*, *habbi lēdi Fijigi*. O *habbi duñ*
hā e *Kambia kanko wadi dina* e *Sq̄so* e *lēdi Limba* e *lēdi Splima*.
Habbi duñ hā e *Falba* e *lēdi Jallo* e *lēdi Lan̄samba*, *nabbi hā* e
Kambāre-Yāi o *fēli hā* e *lēdi Bundu* hā e *lēdi Bambara Jālība*
gada e *gāni*; o *nabbi duñ hā* e *Gābu* hā e *dabungol Ban̄julu* o *lāmi*
dūbi sopo e *Jēgo*. *Almāmi Abd-ul-kādiri imani fī lāmu* be
dākuntiri be *fēlintiri* e *Kedigā* be *wari Ba-Demba*. Be *lamini*
Almāmi Abd-ul-kādiri *gedal Almāmi Suri* ko-on *fēli lēdi Fole-Sāba*
 e *lēdi Firia* e *lēdi Bens̄nkele* e *lēdi Banton* e *lēdi Nōra* o *lāmi dūbi*
sopo e *tati omāi*. Be *lamini Almāmi Abu-bakari Jikuru* roñ *habbi*
lēdi Kurunya o *lāmi lebbi jēnai omāi*. Be *lamini Almāmi Abu-*
bakari o *fēli Mesendenkūde* o *nabbi konnu Falba ngu bonnu* o

artui o nabbi konnu Koranko o fusi léside hēude. O nabbi konnu Bāni e konnu Telejigi ndi-i ko jihādi. Hakunde-mako e Fūta be fēlintiri e Almāmi Abd-ul-kādiri Elābigo o wari-doñ lamdo Surīa o radī-be. O fēlintiri lambe naio : Almāmi Abd-ul-kādiri e Almāmi Yāhyā e Almāmi Aḥmadu e Almāmi Omaru : o lāmi dūbi nogai e juwi omāi- Almāmi Sādu lami ender lāmu Almāmi Abu-bakari omāi. Be wadi Almāmi Yāhyā o lāmi dūbi sapo e gōo omāi ender lāmu Almāmi Abu-bakari. Be lamini Almāmi Aḥmadu o lāmi dūbi didi omāi ender lāmu Almāmi Abu-bakari. Be lamini Almāmi Omaru kanko e on be fēlintiri iude putal hebbi mutal. Ko doñ be wari Mōdi Ibrahīma mo Ba-Demba minirāo Almāmi Abu-bakari. Be lamini Almāmi Ibrahīma gedal Almāmi Abu-bakari koron e Almāmi Omaru woni e lumdintiral jōne. Jude tō jihāde fufino hebbi jōne ko dūbi tēmedere e japande tati e yēdidi hika. Tīmni sifaji lasi Fulbe iude tō fudōde-mabbe hebbi jōne e kongol Muhāmmadu Sālihu e Ibrahīma Mandiinka.



No. III.

HISTORY OF A WAR, THE ORIGIN AND THE END OF IT, BETWEEN THE
KING OF HAMD-ALLAH, ALFA MUHAMMED JUHE, AND THE TWO IMAMS,
OMAR AND IBRAHIM, OF BAILO.

*Fudōde ndere haure hakunde Alfa Muhammed Juhe e Almāmi on
Omaru e Ibrahīma ko Bailu.*

Ko gedal Alfāu Omaru mo Bailo ari Hamd-Allāhi sabu lanjagol ade-mabbe, be ari tō säre Hamd-Allāhi be wēri. Gedal Alfāu Omaru o nāti tō korēje-mako-on o luti-mo, o bori bandarawal tō galle. Joŋgallede o artui o landi : mo bori bandarawal ? O wi-i ko min ; o wi-i ko bordud-añ ? o jābi ko sabu benguram. O wi-i ko añ yuwi-ngal ? o jābi ko sabu bandarawal yemirtā-mi ? o wi-i wonā ade huwi ? yimbe fabi be habbi be yemintiri be sobbintiri. Gedal Alfāu Omaru o kōditi e yimbe-mako o ḥaburuī bāba-waok. O imi o ari landāde ko wadi-be tō Hamd-Allāhi. Be jaburī-mo haure be wari-mo be naŋgi Bengurigu. Allah Muhammed Lamāa o nulli tō Almāmi Omaru fī haurende hakunde-mako e Alfa Omaru ;

o`nulturi alhaŋŋi Alfāu Omaru ko adorino. Almāmi Jeti mirānŋādi o nulti Baslo. Almāmi Omaru nōditi Fūta fī warēde Alfa Omaru. Fūta fō renti Timbo. Be fokitani yāhde tō Muhammed Lamia fī warēde Omaru.

Almāmi Omaru e Ibrahim be yauti Fūta fōw wondude e maube Timbo fō. Be yahi hā be hētui tō dāka. Be nulli Alfa Muhammed Lamia yō-ar, be jōda no hālaka. O nulti o jābāli nōtāde Almāmi e; o wiri wonā hoinude maube Fūta jaŋŋaŋi wonādidi, woni o jābāli nōtāde Fūta e Almāmi e. Si Almāmi habbi-la wal Namdu li lāhi (وَالْحَمْدُ لِلَّهِ) si be aŋi-la fō moro-no e mabbe kono mi yahatā. Be woni e kandāka doñ hā jūmaire (رَمَضًا) dari hāndu māi. Julde-mabbe no fēlintira hā nyande gō Jema yimbe ari be fēli Mōdi Ibrahim tō-nder dāka. Deñ nyānde Jema yimbe kon-nuŋgu be Joñintiri lanŋigol. Be wētuno bimbi yimbe fō nātani hōdude be wiri: meɗe warete e fū. Almāmi be maki wondude e maube Fūta be jābāli haurende. Be wiri yō hōde be fokiti be ari hā e Tallikēlle be fōuti. Alfa Muhammadu imini konnu moruŋgu: yo joku-be; ender-tō Almāmi e emaube Fūta tō be foufino doñ ko nduŋgu hētufi-be. Be fēli-be be fēlintiri; Almāmi e wondude yōga e Fūta be doki, hubūbebe be joki-be be wari maube Timbo ko-hēwi.

Almāmi e gēri no be datira be doki hā e Timbo. Bāomu be joki-be kadi tō Timbo doñ. Be fēlintiri e Almāmi e doki. Almāmi Omaru hamiri Koyi e Ibrahim hamiri Kebāli. O tawi Mōdi Ibrahim Kabba o wiri Almāmi won. Kalla ko wadai-ma wadi e kalla. Almāmi woni. Bāo Almāmi Ibrahim jōdike Mōdi Ibrahim Kabba nulli e Almāmi Omaru yo ar wota o feji Koyi: Almāmi Omaru o sēni hā-tō Kebāli. Mōdi Ibrahim Kabba wiri: Almāmi won hōnde kalla ko wādātā on wadai e kalla wota on hulle. Barkādi maube meɗen no luti e meɗen duāje-mabbe o jābotō-duñ. Be hautiti be woni doñ. Mo kalla o kara galle tō o wonā hā Fūta fō renti Kebāli. Mōdi Ibrahim Kabba no mari-be doñ bāo Fūta fō renti e Kebāli be duani-mo be foti: yo be woni; be woni tō Kebāli doñ hā nduŋgu lanni. Fūta fōw renti be walliti

Mp̄di Ibrahīma Kabba Jokitāde-be wondude e fundi fundin̄di e Timbo. Tuma dabi Almāmi Omaru be adī-mo hā e Fukumba owon̄i don̄. Be nulti e Ba-Demba meñ soḥliri ruktāde Ba-Demba nulti yo be munyu no sātī dahó; woniri nō hā Fūta f̄p̄ renti, be ārtira hā e Fukumba. Hauruntiri Ba-Demba e hūbūbebe be felint̄iri. Allah oki Ba-Demba kutu, o wari ko hēwi e mabbe e Maudo Saiduya. Hauri kadi; konnu hūbūbebe bonni e Falba be wari ko b̄p̄wi. Be wari hor̄j̄eon̄ Sautu Bantama. Yimbe Falbeñ be nulturi h̄p̄re Sautu Bantamande hā t̄q Almāmi be wi-i kambe kadi Allah oki-be kutu be hautiti be moḥint̄ini gall̄je-mabbe. Almāmi Omaru māki: awa Almāmi Ibrahīma an̄ lutai en̄ t̄q s̄āre mi r̄ñanai en̄ hūbūbebe. O hamiti Sok̄ptoro o wadi t̄q dāka hā hūbūbebe arui be felint̄iri. Almāmi Omaru o f̄p̄li-be o wari e mabbe gul̄je tati e t̄mede j̄etati e Japande j̄ego yimbe j̄edido e Kalīa. O suni Lamīa o suni Maund̄p̄ wondude e j̄āe h̄p̄ude. Allah iti jembe-mabbe iude ndere niānde be hebbāli jembe e Almāmi kalla t̄q be hauri be f̄p̄lete hā j̄one.

La rasata va la quwata illa bi lāhi tarāla.

لَا عِزَّةَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَعَالَى

No. IV.

Naro Bangiāgo Taḡp̄re. Fud̄p̄de Arwande.

سِرِّ تَكْوِينِ الْكَالِقِ الصَّاحِ الْوَلِّ

1. *Arwande ko Allah taki asamāu e l̄p̄di.*
2. *L̄p̄dinde l̄adi ko ȳp̄wunde: l̄adi nyūre e d̄ou baugal-mako: ruḥu J̄pmirādo no h̄ipi e baugal-mako e d̄ou d̄ie.*
3. *Wi-i J̄pmirādo lado anoraron̄ l̄adi an̄p̄ra.*
4. *Yi-i J̄pmirādo an̄p̄ra ko moti o serrinti h̄āhunde an̄p̄ra e nyūre.*
5. *O ini an̄p̄raron̄ nyalórma nyūre jema: l̄adi bimbi e kilāde e nyal̄d̄nde arwande.*
6. *Wi-i J̄pmirādo kayo l̄ādo ngurrun̄gu kow̄p̄d̄in̄gu h̄āhunde d̄ie kayo s̄p̄ru h̄āhunde d̄ie.*

7. J̄pmirādo wadi gurru o sernti hākunde d̄se wonde e l̄pi ṅgurru e wonde e d̄pu-maṅgu : lādi kowanoni.

8. Allāhu ini ṅgurrungu asamāu : lādi bimbi e kīkīde e nyalānde dimmerēnde.

9. Wi-i J̄pmirādo yo r̄ṇdu d̄iede t̄o l̄i asamāu e nokūre w̄ṭere kayo obaṅga J̄orndi : lādi kowanoni.

10. Wi-i J̄pmirādo yo ȳoru l̄ḍindi yo r̄ṇdu d̄iede o ini-de māḡe : yi-i duṅ J̄pmirādo no moti.

11. O funi e l̄ḍindi p̄udi o wadani kalla pudol o funi l̄ede j̄ibinḡe hībbe wada bibe wano n̄ṇe-muru t̄o l̄ḍi : lādi kowinoni.

12. O yaltini e l̄ḍindi p̄udi no roka-doṅ remru wano n̄ṇe muru e l̄ede be-enḡḡe kalla legal no j̄ibina bibe wano n̄ṇemagal. Yi-i J̄pmirādo duṅ no moti.

13. Lādi bimbi e kīkīde e nyalānde tammerēnde.

14. J̄pmirādo dālani an̄pra-oṅ yo lādo e ṅgurru asamāu kayo o serintu kākunde J̄ema e nyalorma kayo lādo dalilādi e J̄amaṡji e nyaldi e dubi.

15. Kayo anorti ṅgurru asamāu kayo jalbinto t̄o l̄ḍi : lādi kowanoni.

16. Allāhu nortini j̄āeden d̄idi o wadi anoraḡe d̄idi maudi, an̄pra maudoṡoṅ lāmu-mako nyalorma, an̄pra tokṡoroṅ ko lāmu-mako J̄ema a wadi k̄ṡde.

17. O wadi-de duṅ ṅgurru asamāu kayo de-norti t̄o d̄pu-l̄ḍi.

18. Baugal-mako seniṅgal woni e J̄ema e nyalorma o sernti hākunde an̄pra e nyūre o baṅginiri no moti : lādi bimbi e kīkīde t̄o nyalānde naiābere.

19. Allāhu dālani d̄iede yo yalde dabbḡe J̄om-bitāle wurdi e d̄iuri wondi t̄o l̄ḍi e l̄pi ṅgurru asamāu.

21. J̄pmirādo taki t̄o d̄iāṅ l̄i maudi kalla wonki wurki d̄ilḡhi e hūnde ko o yaldini t̄o d̄ie wano n̄ṇe-muru kalla n̄diuri wano n̄ṇe-muru J̄pmirādo ḥolliri no moti.

22. O barkini duṅ o wi-i b̄ṡide h̄ṡe Ḥabine d̄ie māḡe kayo h̄ṡu d̄iuri t̄o l̄ḍi.

23. Lādi bimbi e kīkīde t̄o nyalānde joābere.

24. J̄pmirādo dāli t̄o l̄ḍi J̄oṅ-fitāndu wurndu wano n̄ṇe-muru e bahāimūji e dabḡi e ponji l̄ḍi wano nonḡji-muru. Lādi kowanoni.

25. Allah wadi ponji lēdi wano nonēji-maʒi e bahāimūʒi e kalla ribēʒi lēdi wano nōne muru. Jōmirādo yi-i duʒ no moti.

26. O dāli Mido wada nedanke wano surā-āmmē wano yēruʒe-amme o baṅgini lāmu mako tɔ baḥaru e ndūuru asamāu e bahāimūʒi e dendangal dabbēʒidi ko no dila tɔ lēdi.

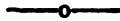
27. Jōmirādo takiri nedanke wona suramuru wano sūra Jōmirādo-muru takiri-duʒ. Gorko e sūtido o taki-be.

28. Allāhu barkinī-be o dalanī-be bēride hēwe hōde tɔ lēdi, e eltane-ndi, eallite tɔ dōu maio e ndūuri diwōri tɔ asamāu e kalla dabbēʒidi dilōʒi tɔ lēdi.

29. Jōmirādo dālanibe dere hūnde woni ko miʒ roki oʒ e kalla pudi diʒ rémono doʒ tɔ dōu lēdi e kalla lēde jībīnōʒe wonani oʒ gese wano nonēji wadi e muru kayo lāda no oʒ nyamiri.

30. Dendangal nonēji wondi tɔ lēdi wano ndūuru wondi tɔ wēyo e kalla ko rībata tɔ dōu lēdi ko wōtani duʒ fīāndu wurrundu kayo diʒ lāda no oʒ nyamri: lādi kowanonī.

31. Allāhu baṅgini kalla ko-o huwi duʒ no moti eanne: lādi bīmbi e kikide e nyalānde jē-egābere.



No. V.

Dambugal Dimmal.

الصَّاحِ الْثَانِي

1. O tamminī asamāu e lēdi e dendangal judarʒi-maʒi.
2. Jōmirādo timini kūgal makongal, o fōuti tɔ nyalgu* jēdidabu ngu kalla kūgal makongal o hūwu no.
3. Jōmirādo barkini e nyalgu jēdidabu o artinī-nde (or artinīngu) e dōu dendangal nyalde sabuna o fōufima e maire dendangal kude-mako ndeʒ taki.
4. Kowdoni o hebbiniri tɔ asamāu e tɔ lēdi tumdnde o taki e nyalguṅgu ngu woni e muru kūgal Jōmirādo ko-o Rewetēdo tɔ asamāu e tɔ lēdi.
5. E kalla legal fudungal ko adide ṅgal funete tɔ lēdi: e dendangal pudi wūla ko adide funete, Jōmirādo Rewetēdo o tabināli tɔ lēdi: ladāki nedanke no hūwa tɔ lēdi.

* Refers to *nyala*, a day; this word can be used promiscuously for *nyalgu*.

6. *Siko womi lādinokes jalludi no jelliti iq lēdi no yarna dendaŋgal dpu lēdindi.*

7. *Mahi J̄mirādo Rewet̄do nedanke immorde e l̄bal tq lēdi o wudi e yesomagal wutaŋgo wurde ngo wadini nedanke joŋ-fitandu wurundu.*

8. *J̄mirādo Rewet̄do o taki firdausi ne-ḡmorādo tq fud̄de o wadi doŋ nedanke-on mo o tammini.*

9. *Yaldini J̄mirādo Rewet̄do tq lēdi kalla legal motiŋgal dārde welgol nyamru e legal wuruŋgul kadi tq hakunde firdausi e legal andiŋwal moti e bondi.*

10. *Lādi jallūdi no yalda tq firdausi ne-ḡmorādo kayo yarna firdausi-on ndiŋ no yedo e k̄pe nāi.*

11. *Inde arwanerende ko Feisūna ko ŋgol jeliŋiŋgol tq dendaŋgal lēdi Hawilādi saŋga-mo yalduno kaŋe.*

12. *Kaŋe ndi-i lēdi ko moji-ko e diŋ danyu doŋ kaŋe Sūlū e kaŋe Būlūre.*

13. *Inde jaloŋgol dimoŋgol Jeihūne ŋgol ko jellitiŋgol lēdi Hafsādi inde jaboŋgol tataboŋgol ko Daŋilāte koŋgol wut̄re e baŋgal Aburiūna.*

14. *Ama jaloŋgol naiaboŋgol ngolle ko Furūs.*

15. *Baŋge J̄mirādo Rewet̄do nedanke o wadi-mo firdausi ne-ḡmorādo kayo o moti-mo or̄ni-mo.*

16. *O yamiri-mo : e dendaŋgal lēde nde-e nokūre kalla yo-a-nyam.*

17. *Ama legal andiŋwal moti e bondi wota nyam-ŋgal sabu ko waŋ kalla nyande mo nyamtā-ŋgal ko maiŋe ra-māye.*

18. *J̄mirādo dālani-mo, moŋatū nedanke no lādo kanko tui : yāmāde mi wadani-mo waluntir̄do wontido-mako.*

19. *Sūriŋi J̄mirādo tq lēdi kalla nonēji jor̄ndi e kalla jol̄ioŋye o j̄p̄dini-di tō Ādama kayo o dāru ko o n̄data, kalla ko immo Ādama e f̄itāndu wurrundu nduŋ ko inde mako.*

20. *Ko ini-duŋ Ādama dendaŋgal nonēji innādi e dendaŋgal diŋri w̄yo e dendaŋgal poŋji lēdi.*

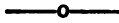
21. *Ama Ādama ladāki e mako waluntir̄do wontido-mako.*

22. *J̄mirādo werli e Ādama noŋre d̄iŋgol o dāni, J̄mirādo jagi wir̄ŋgo e berde-mako o wadi baudu e ndeŋ nokūre.*

23. *Taki J̄mirādo ngo-o wir̄ŋgoŋgo iŋŋgo e Ādama suŋdo : o j̄p̄dini-mo tq Ādama.*

24. *Ādama wiri ɔ-ɔ-non j̄pne f̄jal wano f̄ie-a t̄pu wano t̄pu-a ko-oro n̄p̄dete suf̄ido sabu ko-oro immorde e gorko. Kow̄dn̄oni dalira gorko b̄aba mo-oro e ȳūma mo-oro o j̄okiti suf̄ido-mako kayo be l̄ādo dido b̄and̄īn̄ka.*

25. *Be l̄ādi ko be Ṣ̄ql̄be Ādama e ḡēntu l̄ādan̄āki beh̄orsa.*



No. VI.

Dambugal Tatabal.

الصَّعَاحُ الثَّالِثُ

1. *Ayi boti o l̄ādi j̄q̄i buri dend̄angal bar̄ōdi l̄ēdi nd̄iri Allah J̄m̄am huwi: boti wiri t̄q dewbo ko wadi Allah yamiri ɔn̄ dido: w̄qta ɔn̄ dido nyame t̄q dend̄angal legal Firdausi.*

2. *Dewbo j̄ābindi: t̄q t̄āmaro legal ṅgal t̄q Firdausi meñ nyāmi.*

3. *Kono t̄āmaro legal ṅgal to hakunde Firdausi Allah yamiri-meñ w̄qta meñ nyāmi e magal w̄qta meñ badi-ṅgal f̄i w̄ōta meñ māyi.*

4. *B̄q̄ti wiri t̄q dewbo: ɔn̄ mayat̄ā.*

5. *Allah andi si t̄q w̄qni nyande ɔn̄ dido nyāmi t̄q magal hutiti ḡt̄p̄r̄ē-ɔn̄ dido, ɔn̄ dido l̄ādi w̄qna Allah.*

6. *Dewbo yiri no legal weli nyamde e l̄ābindi ḡt̄p̄r̄ē e m̄ji d̄ārde o nan̄gi t̄q t̄āmaro-magal onyāmi ototi gorko-mako kanko o nyāmi.*

7. *O hutiti ḡt̄p̄r̄ē be dido, tuma be dido andi ko be Ṣ̄ql̄be be dido j̄oki t̄q h̄āka f̄ini be h̄uwi t̄q be dido had̄āre.*

8. *Be nani sāutu Allah J̄m̄am ino yaha t̄q Firdausi t̄q memne hakundere b̄āu sāfana, Adama suti e dewbo-mako t̄q yesa-Allah J̄m̄am t̄q hakunde legal Firdausi.*

9. *Allah J̄m̄am ṅ̄ōdi Ādama o wiri-mo ko-ɔn̄ /*

10. *Ādama wiri: meñ mi nani sauto-māda t̄q Firdausi mi hulli, miñ ko Ṣ̄ql̄do mi suti.*

11. *O wiri-mo: Hombo and̄in̄-ma ɔn̄ ko Ṣ̄ql̄do si won̄ā ɔn̄ nyāmi t̄q legal ṅgal mi yamiri-ma w̄qta ɔn̄ nyāmi e-magal.*

12. *Ādama wiri: dewboro o wadi e am kanko f̄oti-mi t̄q legal mi nyāmi.*

13. *Allah J̄m̄am wiri t̄q dewboro: ko wadi-ma d̄uā? dewbo j̄ābi o wiri: b̄odi halan̄i-mi, mi nyāmi.*

14. Allah J̄mām wi-i t̄o bodi ko fī aṣ aṣ-wadi duṣ: aṣ ko-aṣ-huṣido t̄o dendangal barōdi ɛ dendangal dabb̄ji l̄ēdi, t̄o tetiko-ma-a p̄ōdets aṣ-nyamai kadi l̄ēdi kalla nyānde wurde-ma-a.

15. Mī walīn ganyo hakunde-ma-a ɛ hākunde bido-ma-a ɛ bido-mako kanko o yāti h̄ōre-ma-a aṣ kadi aṣ f̄ōdi bāo-mako.

16. T̄o dewbo kadi o wi-i: mī dūdi mūsigoḷ-ma-a ɛ rontigoḷ-r̄ēdu t̄o mūse j̄ibinde bibe ɛ worbe, aṣ lādi l̄ēi lāmu gorko kanko sallīṣido dou-ma-a.

17. E t̄o Ādama o wi-i aṣ a-nani sautu dewbo-ma-a a-nyami t̄o legal ṅgal mī yamirī-ma w̄ōta a-nyami ɛ magal; l̄ēdi huṣima t̄o kuḡal-ma-a ɛ tambere a-nyami ɛ maḡi kalla nyande wurde-ma-a.

18. Yūma ɛ hudo futi t̄o ma-a a-yami ɛ l̄ēde l̄ēdi.

19. E t̄o lakere ȳēso ma-a aṣ nyamai s̄ōbal hā a-yilti t̄o l̄ēdi ndi-i mī noki-ma ɛ maḡi aṣ ko lesti, t̄o lesti yelti-ma.

20. Ādama n̄ōdi inde dewbo-mako Hawa kanko yūma dendangal heri.

21. J̄mām hūwani Ādama ɛ dewbo-mako jonḡi t̄o gur̄ḡe o borni-be d̄ido.

22. O wi-i adā Ādama o weiliti wona ḡōto ɛ amme andi m̄ōḡere ɛ worrode j̄ōne yalla kanko o b̄ēdi jungo-mako o naḡi kadi t̄o legal wūre o nyami o wurai hā p̄ōma.

23. Allah J̄mām yelti-mo t̄o Firdausi nāimi fī hūwigol l̄ēdi ndi-i o jeti ɛ maḡi.

24. O yelti Ādama o walīn ȳēso Firdausi nāimi Kerubīm ɛ k̄āfa meminku h̄ēude-memin fī r̄ēnugol datal legal wurndan.



No. VII.

Dambugal Naiabal.

الصَّاحِ الرَّبِّيعُ

1. Ādama andi dewbo-mako Hawa o hebi r̄ēdu oḡibini Kaina owi-i mī wasti n̄ēdo t̄o Allah.

2. O j̄ibini kadi minir̄ō-mako Habīla, Habīla lādi am̄ḡwo dammi Kaina lādi fidāre rami l̄ēdi.

3. Tuma lādi bāwa nyalānde dūdude Kaina badi t̄o tamariḡi l̄ēdi badindi t̄o J̄mām.

4. *Ɖ* *Habīla* kadi badi e mauna dammi-mako e fayinde-maji, Jɔmam dāri tɔ *Habīla* e badinde-mako.

5. Tɔ *Kaina* e badinde-mako dāratāko, *Kaina* sietini sanne o hadi yɛso-mako.

6. Jɔmam wi-i-mo ko a-seitinima ko a-hadi yɛso-māda.

7. Lātūtā si aɔ-motini kugal mara aɔ-wonai jabbudo si aɔ hūwi bondo bakate on-sai tɔ dambugal haɔtiti, kono suti e mako, olādi oɔigol-mara aɔ ko sallādo dɔu mako.

8. *Kaina* wiri tɔ *Habīla* minirāo-mako mi yelti tɔ bɔwal, tuma hɔti tɔ bɔwal, *Kaina* dāri dɔu *Habīla* minirāo-mako owari-mo.

9. Allāh wiri tɔ *Kainu*. Honto *Habīla* woni minirāo-ma? O jabi allāna mi andal ko miɔ renɔwo to minirāo am.

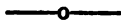
10. O wi-i-mo: no aɔ-wadi wūli jɔam minirāo-ma dokuto-am gilla lēdi.

11. Jɔne a-lādi aɔ hudādo ndɔu lēdi ndiɔ hombi hondugol-maji oɔbi jɔam minirāo-ma tɔ juɔgo-ma.

12. Tuma aɔ-hūwi e maji o tɔta tā-ma tamaro-maji, yilgol e dokugol a-lādoto dɔu lēdi.

13. *Kainu* wiri tɔ Allāh bakate-am mauni buri hebigol yāfode.

14. Ndā aɔ-radi-k-am hānde tɔ yɛso lēdi e tɔ yɛsoma-miɔ suti e miɔ lādi kadi yilɔwo e dokɔwo tɔ lēdi kalla mo hebbi-mi yɔ owari-k-am.



No. VIII. *Exodus*, cap. 20, sec.; text; Arabicum.

سِفْرُ الْخُرُوجِ
الصَّحَاحُ عِشْرُونَ

1. Jomirādo dāli kalla ndiri koɔgudi.

2. Ko miɔ woni Jɔma Rēwētēdo-ma yaldindo-ma e lēdi Misra e sūtu diyāngu.

3. Ladāki tɔ mara rewetēdo gōo tanāaɔ.

4. Wɔta jokito nɔne, wɔta misu kalla kowoni tɔ lēi e ko woni tɔ dān tɔ lēi lēdi.

5. Wɔta suɔ aɔ diɔ wɔta rɔu diɔ komiɔ woni Joma tɔtudo Morintintāke mido jaribo junubāje bābarābe e bibe immorde e tatā hā nāio nonɔfi e āibe.

6. *Mido hūwa ko moti hātima walūre e bea yībe-a rēntube aḥadī-a.*
7. *Wqta lundo inde Jōma Rewetēdo-mara e fenānde no kamko o labbintā on joketordo inde-mako e fenānde.*
8. *Mīju nyalgu asewe kayo o labbino.*
9. *Nyalde jēgo hureu e dea kalla kugal-mara.*
10. *Nyangu jēdidabūgu tabintin dewal Jōma. Wqta hūwe en dea dendaḡal kugal iyude e mara hā e bibe-ma worbe e bibe-ma sufibe e majudo-mara kordo-mara e dabbēji-mara e kalla ko woni en genti-mara.*
11. *Ko e de e balde jēgo Jōmirādo taki asamāu e lēdi e māje e korwoni e māje. O fōuti tē nyalgu jēdidabu. Sabu dea nyānde Allāhu barkini nyalgu asewe o labbini-ngu.*
12. *Tētin bāba-mara e yūma-mara kayo jutu gurndaḥ-mara e lēdi ndin roku-mā-duḥ Jōma.*
13. *Wqta war.*
14. *Wqta jēnu.*
15. *Wqta wūju.*
16. *Wqta sēdano jōdobe-mara sēde fenānde.*
17. *Wqta watitu sūtu jōdodo-mara. Wqta watitu sufido-mako. Wōna majudo-mako wona kordo-mako Wona nāi-mako. Wōnā bamdi-mako. Wona hūnde kalla e baduntirādo-mara.*
18. *Kalla yimbe mbatuḡgu lēdi hibe nana sautēdidi hibbe yā anḡraron hibbe nana sautu wutāndu, fellonḡo no surta, deḡgi mbatuḡgu. Tumande baḡḡanō-be be dāri ga wotiti.*
19. *Be wiani Mūsa : halaḥ-maḥ waḥ, meḡe nana, wqta halaḥ-maḥ Jōma meḡe māiā.*
20. *Mūsa wiani-mbatuḡgu wqta on hulle sabu no Jōmirādo adiri duḥ kayo jaribori on kayo lādo no on kullol Allāh ka-wqta on wēp.*
21. *Wotiti mbatuḡgu, Mūsa badi e baḡḡal ga Jōmāko lādi.*
22. *Dālani Mūsa Jōmu : korwanoni wi waḥ bani Israīlankōbe : Awa on yiri Jōmirādo halani-on tē asamāu.*
23. *Wqta on wadu-kaḥ e ḥālīs Rewetēdo tanāraḥ.*

No. IX.

Psalm 1.

1. *Malal wonani gorko-on mo yahali e labi sirku: e labi gōbi o wonali e majilisidi sirku o Jodaki doh.*

2. *Ko dewal Jomiko woni loko-mako himo rentiri duh Jema e nyalorma.*

3. *Himo ladori wano legal wongal dian: ngalnōjibina dugu e Jedu, gākemagal yōrata, kalla ko o huwi ko dewal.*

4. *Lādaki kowanoni sifanāfidi ko woni misalnāfidi kowano gaurindi ndi hendu wifōru hebbi-ndu tō dōu lēdi.*

5. *Weta darnire kēfēru wano dāna wonā gōbi e dendangal gomdimbe.*

6. *Allah no andi lāwol gomdimbe lāwol nāfidi mo halka.*

No. X.

Psalm 23.

1. *Jōmirādo no rēni-mi o lorirāli hunde.*

2. *Nokūrende mi nībi e muru o honni-mi: eā dīan labunda o maunini-mi.*

3. *O sembini filāndurañ o fēunini-mi e lāwol dikere ka-sabu inde mako.*

4. *Wanoni mi yahratā e hābunde nyūre maite worrode Allah wonde e añ sauru-ma-a e baugal-ma-a nodini tētiniirtā-mi:*

5. *Añ artini miranji nyamrūji añ e aibe artibe bēa sunani-beñ añ dandini dandande tō hōre-a, nedude-a añ hebbi-nani-lū hā ruff. Yurmēnde-māda mauniniirtā-mi e dendangal nyalde gurnda-am kayo mi tabbito e sutu Jōmam hā junde balde-a.*

No. XI.

Psalm 24.

1. *Jōmirādo lādi dendangal adunya e kalla hōdube e muru.*

2. *Tō dōu māji o sakiniri e jalludi ilōji.*

3. *Omo tyawi tō fello Jayūna: ma omo dari tō nokūre-mako artinānde?*

4. *Omo labbini jūde-muru, e bernde muru on mo nangali fenānde owadali tikere e Jōdōbe-mako.*

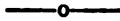
5. *On no danya borki tō Jomiko e yurmēnde Allah lābunde.*

6. *Ko duñ woni fāndāre bēa : be fanditani yēso Rewetēdo Yakūba.*
 7. *Bande yā ʋonɔŋ horēbe dambude, bandana yā ʋon Jonɔdambugal galle no nātude lamdo tētudo.*
 8. *Hombo woni o lambdo tētudo ? Ko Jōmirādo satudo jembe Jomirādo jembe e haure.*
 9. *Bande yā ʋonɔŋ horēbe dambude : bandana ngaral dambugal galle no nāta lamdo tētudo.*
 10. *Holli o lambdo tētudo ? Ko Jōmirādo jembe ko o lamdo tētudo.*



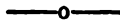
No. XII. *Psalm 121. Arabic text 120.*

1. *Mido banda gītera tɔ fello nokudo aratai e ʋaŋ balal.*
2. *Balal-a immorde tɔ Jōmam ʋaŋ takudo asamāu e lēdi.*
3. *Miñ rokatū koidē mara hoīñde miñ munantāko rēnuḍē ma.*
4. *Miñ munantāko mi dānatāko e denka Israīla.*
5. *Allah no rēne Allah no surre e juŋgo-mara yāmo.*
6. *Sunatā-ma naŋge nyalorma wona lēuru jema.*
7. *Jōma no rēni e kalla bondi ; Jōma no rēna fītāndu-mara.*
8. *Jōma no rēne e nātugol-mara e yaltal-mara e kalla sāra.*



No. XIII. *Psalm 132.*

1. *Ko buri mōtūdede musibe nībātū dendangal-mabe tɔ gɔtal e dewal.*
2. *Wano yīru dandande wonde tɔ hōre tipotōnde tɔ wāre-wāre Harūna ko ndiñ tipinōnde hā tɔ jɔba doloke-mako.*
3. *Wano yīru jāwāwede tipotōde tɔ fello Zahayūna : ko don wadi Jōmirādo barki e gurndaŋ to säre.*



No. XIV. *Psalm 127.*

1. *Malal wonani beñ hulbe Allah e dendangal-mabbe nībube e lawol mabe.*
2. *Tumande be nyami dimdi legal ŋal be tampani.*
3. *Malal wonani Jōmirādo e neŋemāji-mako.*
4. *Sufido-ma wano yīru delbol tarotōngol e dōu sutu-mara : bibe-māda no wai wano gufo ŋɛba tɔ baŋge rotirde-mara.*

5. *Kowanoni o barkiniri nɛɗanke hulɗo Allah.*
6. *Barkini-be Jɓmirādo Zahayūna o hollī-be maji Aurusaſima e dendaŋgal nyalde gurndaŋ-mabbe.*
7. *O hollī-ma bibido-mara kisiyɛ wonani bibe Yākūba.*



No. XV.

Psalm 148.

1. *No subilhinana Jɓmirādo beŋ wombe tɔ asamāu. No subilhinana-mo tɔ dou.*
2. *Subilhinanɛ-mo yā dendaŋgal jembe-mako.*
3. *No subilhinanɛ-mo nāŋge e ɓɓuru : no subilhinanɛ-mo dendaŋgal waduntirde e anɓra.*
4. *No subilhinana-mo asamāu e asamaūdi e dianda tɔ dōu asamaūdi. Subilhina inde Jɓmirādo.*
5. *No kanko owiri yo lādo : no kanko o yamiri o tabi.*
6. *O darni-duŋ hā pɓma e pɓma.*
7. *O lelnani duŋ yamirɓre be yedatɗ-mo.*
8. *No subilhinane Jɓmirādo tɔ lɛdi e dendaŋgal modɓɓe dāsotōde e dendaŋgal gaidɛ.*
9. *Ɓ yāte e jaŋgol e marmānle e jaŋgol mauŋgol e hɛndu wifōru banɗindu kongol-mu-u.*
10. *Ɓ pelle e legal jibinɗwal e dendaŋgal arsi.*
11. *Ɓ ponji e dendaŋgal bahāimūji e dabɓji e joldi wirɓji.*
12. *Ɓ lambe lɛdi e dendaŋgal mbatūji horɓbe e dendaŋgal bibe lumbe lɛdi.*
13. *Ɓ dendaŋgal sukābe worbe e jiube e maube e paigoɗ.*
14. *Yo subilhina inde Jɓmirādo ; gade no tōwi kanko, inde-mako kanko tui.*
15. *Koro serntudo ko woni tɔ lɛdi e tɔ asamāu. Obandi mbatu badi-muŋgu :*
16. *Himo yetta dendaŋgal mālabe-mako e bibe Israīlu e mbatu badi-muŋgu tɔ mako.*



No. XVI. *St. Luke, cap. I., v. 26. Arabic text.*

26. *Hi ĩḡuru jġagabūrundu nulli Jibrīla Jġmirādo tq sāre Jakīla ndeš no inne Nāsirata.*

27. *Tq fwo gidogorko no wīs Yusufu tq sūtu Dawūda inde fwo-oš Maryama.*

28. *Gelände nātuno tq Maryamā Jibrīla o wīani: Maryama ĩsiyge woni tq-mara ya arintindo moje Jġma ko-aš barkinādo q dġu dendagel sušbe.*

29. *Gelände o nani koŋgol o fekorini sabu ŋgol koŋgol.*

30. *Wi-i-mo Jibrīla wġta hull' yā Maryama aš-dangi moje Jġma no-aš yġ Maryama sġwo tq rġdu-mara hida jġbinā biŋgel ino-mo Memġwo.*

32. *O lādi maudo bi-taudo ħino roka-mo Jġmīko jūlgre Dawūda baba-mako.*

33. *Himo nyāwana q sūtu Yakūba hā pġma lādāki lāmu-mako norġa.*

34. *Wīani Maryamv Jibrīla: no lādorantā-mi dere hunde mī andāli gorko.*

35. *Jabīmo Jibrīla o wīani-mo: ko fitāndu senīndu ādātā tq-mara: Jembe tāude no doū-ma, jġbiŋgel-mara ĩno artinó dūš ħibbe notira-mo bido Allah.*

36. *Lādanāke Jġmirādo fī mo wonani-mo roŋgre.*

37. *Wi-i Maryama na-am: mī dofti-ma Jġmam yo ladano wano-koŋgol-mara: ruš Jibrīla q mako.*

No. XVII. *St. Matthew, cap. I., v. 18.*

18. *Jġbinġde annabi Isa kowānoni. Lādi gelānde himano Maryama yīma-mu-u Yusufu ko-adi-de be-habande nde-augal o yedi-mo q bido fitāndu senġndu.*

19. *Lādi Yusufu gendirāo Maryama ko gōmdudo o rutāli wodġde-mako q Maryamā o himani rġnude Maryama q gundo.*

20. *No kanko Yusufu koro mūješido nde-e hūnde, dentuma fenyani-mo Jibrīla q dġiŋgol wīani-mo: yā Yusufu bi-Dawūda wġta null rēssude Maryama nondere hūnde ndeš o jġbini ko fitāndu senġndu.*

21. Yámánde o danya bido wiō-mo Isa himo labbina jamānu-mako e gḡbe.

22. Kowanoni kalla-mu-u lādi, kayo timmu koṅgol Jḡmirādo e annabījo-mako wiḡwo.

23. Koro jonḡwu himo donya rḡdu o jibina biṅgel be notira indo-mako Immanūla oḡ firo-mako Allāhu ma-anā. (عيسى)

24. Yusuḡu fini tḡ dḡṅgol o wadiri wano yamiri-mo Jibrāla o rḡssi suḡido-mako.

25. O andāli-mo koro suḡido hāo jibini bido-mako fuwu Isa.



No. XVIII. St. Luke, cap. II., v. 1. Arabic text.

1. Lādi e ndi-i nyaldi be yaldini fī Jāka e Augustus Kaisara no be winda dendaṅgal ābube.

2. Koduḡ woni tākuru arwandu o joni duḡ tḡ Kīrḡnus lamdo Sāmi.

3. Wūli dendaṅgal-mabbe kayo winde kalla gḡto e mabbe hā tḡ sāre-mako.

4. Yahi Yusuḡu kadi iḡde Jāla hā-tḡ sāre-mako Nasarata tḡ lḡdi Yahūdianḡḡbe hā-tḡ sāre Dawūda ndeḡ notirḡnde Baitu-Laḡami koduḡ woni sāre Dawūda e kabila-mu-u.

5. Kayo be windane wondude e Maryama gentirāo-mako koduḡ o rḡdi.

6. Lādi hakinde-mabbe doḡ timmi nyalḡu jibiṅgol-mako.

7. O jibini bido-mako enḡu o sumiri-mo sumānde jonḡi o leini-mo e nyamrude puḡi sabuna lādānāki-be doḡ nokūre jiporde :

8. Lādi nde-re nokūre dārōbe kenḡḡi hībbe ḡubana yalḡḡbe jama beḡ renḡḡbe.

9. Arīdo-mabbe Jibrāla, anḡra Jḡmirādo joliti e mabbe be hūllī koṅgol mauṅgol.

10. Wiani-be Jibrāla : Wḡtā hulle mido adano wḡllo-wḡllo mauṅḡo lādo dendaṅgal mbatḡḡu.

11. Hinno jibinano-oḡ hānde labbinḡwo oḡ woni Masīḡu rābbi tḡ sāre Dawūda.

12. Kowanoni wonani oḡ mānde : kidoḡ danya sūka sumādo lelina e nyamrude puḡi.

13. Koro waktu yīri malaikābe hēude konnāli jipīdi hībbe subīninana Jōmirādo hībbe wia.

14. Yetp̄re wonani Jōmantaudo. Kissiyē wonanī beā wombe t̄q lēdi : Jōmirābe fāndāje mojere.

15. Lādi gelande malaikābe beā yēntuno t̄q kāmū, wi-i yūnōbe beā yōga e yōga : wullot̄en t̄q sāre Laḥami dār̄en ka-a hāla lādika fenyinana en Jōmirādo.

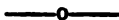
16. Be ari no be yaunībe be tawi Maryama e Yusufu hībbe Jaki bōborōn hībbe lelnīmo e fagōrde puji.

17. Gelande be yūno be andī kasabu kaā hāla e on sūka.

18. Kalla nanōdo hāwi e ko wūnō-duā renōbe.

19. Ama Maryama o lādi himo rēni kalla ka-a hāla koro mīkado t̄q bernde-mako.

20. Rutī renōbe hībbe yetā Allah : hībbe subīninana-mo kalla ko be nani e kallā ko be yīi e kalla ko wīana nōbe.



No. XIX. St. Matthew, cap. VI., v. 5—13. Arabic text.

5. Si on fāla jūlude wq̄ta on lādo wano nāfigībe ko-on dārībe e darnube lābi kayo be fenyinā yimbe : mido wiani-on kambe be naagi genarīji-mabbe.

6. Nātu e hījābu-ma-a omba dambugal ma-a jūla e bāba-ma-a e sunde e bāba-ma on yiōwo-ma e gundo himo roku-ma.

7. Si hidon jūlude wq̄ta on hebbine hāla wano yēdube hībbe sika no hedano dōm-be ka hebbinde halāji-mabbe. Wianī-mi on kadī bāba-mo-on koro andudo on soḥlīrdo e mako ko adēnde torotodō-mo.

8. Kowanoni jultot-on onon.

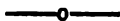
9. Bāba-mēden on wondo t̄q asamāu kayo arto inde-ma-a.

10. Kayo ar lāmu-ma-a wano wondo t̄q asamāu e t̄q lēdi.

11. Jobbe-amme yonde-men roku-men hānde.

12. Yō aā ḥafora-men gōbi-amme wano ḥaforande-men wonande beā wōppube-amme.

13. Wq̄ta nanu-men e Jarābuye kono yo aā dandū-men e bondi. Yā aā dandūwo dandīlēbe e jembe-ma-a tetude. Yō aā Allah jābi duāje.



TRANSLATION.



No. XX.

HERE BEGINS THE STORY OF THE SHIEKH AL HAJJI OMARU, A NATIVE OF FULAH, OF THE KEDEWIYU TRIBE, THE SON OF SAIDI.

The day his mother brought him forth she offered the morning prayer. She brought him forth about nine o'clock in the morning. She offered after that the noon prayer; for she brought forth the child and God purified her. Then she washed the child. God took care of it until it grew and learned the Koran and different books. God gave him talents and learning. After that he considered about going to Mecca and he reached his Sheikh, the Sheikh Tijani. And he set out and passed through Futa Jallo. He took up his residence there with his pupils. When he started for Mecca his pupils went with him, and they reached Hausa country. He passed through the Bornu country and he met the Hausa king and the Bornu king. They were engaged in fighting. He passed and went on; and on his way he composed on certain verses of the Koran until he reached Mecca. He found that the Sheikh Tijani was dead. He met the Sheikh Muhammed Legali, with whom the Sheikh Tijani had left his *halifa* (i.e., his office, as well as his gifts and power). He lived with him seven years and took upon himself all the cares of his house and gave himself to him. He followed him and never changed his word. He gave him money and did his word cheerfully during the seven years. He lived with him at Madina and he conferred upon him his *halifa wirtu* (i.e., the *Khalifate* or office) of the head of the sect of Sheikh Tijani. And the Sheikh Muhammed Legali gave honour to him (viz., to Omaru) and called him his Sheikh after he found that Sheikh Tijani was dead. The pilgrimage of Al Hajji Omaru to the city of the Prophet of God was accepted. When he reached the tomb of the Prophet he resumed his composition. He sat

between the tomb of the Prophet and the pulpit and leaned his back against the wall. His face was towards the wall of the Apostle of God and he finished his composition and he called it *تَكْرِيرٌ فِي مُسْتَرْصِدِينَ* (*Taskīru fī mustarḥidīna*). "An admoni-

tion to those who desire to do right; to teach those who wish to follow God." After his pilgrimage he returned. He reached the Bornu country and passed through the Hausa country. When he reached the country he found the two kings still at war. The king of Bornu and the king of Hausa met in a large wide field and fought until the blood flowed and settled in a large pool during the year. No one was able to go in between them to make peace between them. The principal men, the learned, the holy, the powerful, all tried to make peace until they were tired. All failed until God brought this man who is the Sheikh Al Hajji Omaru, who went to Mecca, to him God gave power to make peace. He got in between them and exhorted them and prevented them from fighting until there were clean breasts between them and they ceased killing each other. But until this day grass does not grow up on the spot where the fight took place. At that time he met Muhammed Bello, an eminent Waliu, who received him and kept him carefully and attended to him. When he offered his salutations to Muhammed Bello, Muhammed Bello rose from his seat (mat or akin) to pay respect to him and requested him to be seated. He in turn bade Muhammed Bello to be seated. A contention of civilities took place between them, neither wishing to take precedence of the other. Both sat on the ground leaving the mat vacant between them; they honored each other. At that time Muhammed Bello made his

scribe copy the book called *جَوَاهِرُ الْإِيمَانِي* (*Jawāhira 'Imānī*). Muhammed Bello adopted the *tarīka* (the principles of the sect) of Sheikh Tijani from Sheikh Omaru. Muhammed Bello told Sheikh Omaru to write a book concerning the Kadiri people (i.e. the sect of Abd-el-Kadiri) exhorting that there be no hostile rivalry between them (sc. the two sects) that those who are not able to adopt the *tarīka* of Sheikh Tijani may not injure themselves. He, Sheikh Omaru,

wrote a book and called it *سيف السعيد* (*sayifu-sa'idi*, the Sword of the Blessed to cut off the necks of the wicked). After that Omaru left with his family and reached Masina and remained there a little while and then passed on to Sego; from there he proceeded to Hausa. From the time he left Masina, on the Jaliba river, he went in a boat, and the camel with his luggage walked along the river. When he reached Kanka he went ashore there and this was the end of his boat travelling. Here at Kanka he remained a little while. Mahmud, the prince of Kanka, lived with him as his pupil. When he left Kanka and came to Futa Jallo, Mahmud, the prince, followed him. Sheikh Omaru abode at Futa Jallo with his family and all his property, and with the camels carrying his money and all his estate. At the time he reached Futa, Almami Abubakari reigned. Almami Abubakari received him. He lodged him at the town of Foda-Hajji; Almami Bakari liked him. He carried him also to Jugunko and lodged him there. The day he carried him to Jugunko he accompanied him and remained there until the day of the feast of Ramadan. The people assembled in an open plain for worship and after they finished prayer they returned to Jugunko. Al Hajji Omaru and Almami Bakari came together with the people until they reached the town. But so large was the procession that when they reached the town a portion of the people who formed the line had not yet left the field where they had prayed. At first (before the feast) when Almami Bukari wanted to leave Futa he went to Jugunko and visited Al Hajji Omaru and stayed with him. When Al Hajji Omaru saw the great crowd that followed Almami Bukari, and their love for him, he said to them you must not leave Futa, for if you leave Futa, Futa will suffer. Almami Bakari said to the people of Futa that if they wished they might, with his cordial consent, follow Al Hajji; he would not hinder any Futa people from following Al Hajji on account of the religious principles (so. the *dina*) which he had brought to them; the religion is the religion of God, the right way. That is the reason, when Al Hajji reached Futa, all the people who liked the *dina* followed him, and when he left Futa a great many people

followed him; and Almami Bukari was not displeased; he gave his willing consent to it. He dwelt at Jugunko, and many Fulah people moved from Futa on account of him; and from Libbe and from Timbo and from Kakunde Maji, and from Kollade and from Boji; from Timbi Tini, from Koyin, from Kebu, from Kolle; from these nine principal towns many people moved on account of him and lived with him. At that time some of the Futa Toro people also lived with him. He remained there until Al Imami Bukari died. After that Almami Omaru and Almami Suri fought each other for the kingdom. Then Al Hajji Omaru went between them and exhorted them not to fight each other on account of the kingdom of this world. He told them that they would each have to bear the sins of those who fight on either side on their account. Before he came among them and as soon as they saw him from far off with his crowd of people beating his bell, they put aside their guns until he came up to them. They fired no more on account of his honour. After he ended his exhortation he turned away and went and when he was out of sight they began to fire again. Thus he lived at Jugunko until God showed one of his pupils, called Alfa Muhammed Yakaya, a dream. He dreamed that he was carrying Al Hajji Omaru on his back a long distance till he came to a certain place where he said was the place where Al Hajji would remain. Here he found the Lengi tree, under which he sat down Al Hajji. In the dream he was told the name of the place; but when he awoke he could not understand what had been explained to him in his dream. The name of the place mentioned to him was either Dinge or Irawi, on account of which they called the site of the town Dingerawi. When he had sat down Al Hajji he saw a large field containing a patch of grass and he saw Al Hajji set fire to the grass. The field burned, but he did not see the end of the fire until he awoke. After that Al Hajji Omaru went from Jugunko to Dingerawi and built a town there and fortified it with a wall, and made a private enclosure for himself and surmounted the whole with watch towers. After the town was built he moved from Jugunko with his family, his property, his followers and his books.

Before he had thought of building Dingerawi the town of Jugunko took fire and three houses full of books were burnt. When he saw this he was greived and wished that he himself had been burned. His house containing goods was burnt, but this did not grieve him; but when he saw the house containing the books being consumed this pained him exceedingly. He sat down in his house and did not wish to come out. The people came to him and entreated him to come out, but he would not, but said, why should I come out, seeing that my books are all burned. They exhorted him but he would not come out. When the people saw the fire increasing one of his pupils, whose name was Ahmadu Yeru, entered the house and took him by force and put him on his back and said to him: it is you who have written all these books and if God will you may still write others. He answered him, you speak truly, but now so many books like these cannot be had in this country. After that he trusted in God. Then he took much money and paper and sent his brother's son to Tumbuctu to have different books made. After that he left Jugunko and moved to Dingerawi as far as Merabe, Yaciu and Limbe Lamba. Behold, Tamba was a wicked king. He never allowed the Futa people to enter his country, not even to cut a stick in the country. And he appointed persons to look out on the road for the Futa people, because the Fulah people had carried on so many wars from the time of Tamba Bakari to the time of Jimba. The Futa people always carried war against him but never succeeded in moving him. So they sent to the white people and ordered long and big guns to send shots to a great distance, because Tamba did not allow them to approach his walls. If they came near they could not remain three days without being driven away by him. On this account they sent for long and big guns to send shots to a great distance. Having made these preparations they went against Tamba, but as soon as the Tamba people went out of their walls and the enemy faced them, the Tamba people took away their guns. Tamba was too powerful for them; they run and threw away their guns. Tamba pursued them and the Fulahs threw away all that they had in their hands. Tamba pursued him until he reached the boundaries of his

country. His people returned and picked up all the guns and took them to Jimba's house and Jimba kept the guns for himself in case war should come to him. The Tamba king built a house and constructed very high watch towers and deposited the guns in the watch towers. If war should come from a distance and they should be opposed to the war approaching their wall they would fire the guns and drive away the war. Thus they lived until God sent Al Hajji Omaru. Before the arrival of Al Hajji Omaru at Futa the people of Futa had a distinguished waliu, who had accompanied them to Tamba with his people and a crowd from Futa. When they reached Tamba he helped the Futa people. They fired at the Tamba people and drove them into their walls, from whence they fired through the holes. The Futa people retired from the walls for a little while and then advanced again. Their waliu helped them and they lacked only a little of entering the town of Tamba. God directed the waliu. They said to him, God has heard your prayer, but he to whom God has given the place has not yet come. The waliu returned and went to Dingerawi. After God brought Al Hajji Omaru he built a town and surrounded it with a wall, and he constructed watch towers, as we have said before. At the time he began the town Jimba was king of Tamba. God made Jimba's heart willing at that time, so that he did not refuse to allow the Futa Fulahs and Al Hajji Omaru to settle in the land and build upon it. He settled Naria, he settled Merebe, until he reached Limba Lamba, under a hill. When Al Hajji Omaru had entered the land all became the land of Dingerawi, and God blessed it. When Al Hajji first thought of settling in that land some people who knew the land, said that water was very scarce there. Al Hajji answered them: see, God will make that easy. After he had reached there God sent a blessing of water for the land and he settled there. When he entered Dingerawi for the last time, that is, at his arrival with his people, his family, his household and his books, then every body knew that he had permanently moved from Jukunko and settled at Dingerawi.

The day he arrived the king of Tamba welcomed him and sent

his people ; and on that day the people of Tamba and the followers of Al Hajji fired guns and made demonstrations of welcome ; while they were firing, the gun of one of the followers of Al Hajji burst and the Tamba people saw it and said, what will he do with that man ? The reply was : nothing. They said, if it was among us, he (Tamba) would kill that man on account of that ; if he did not kill him, he would flog him, or he would sell him on account of the gun. The followers of the Sheikh said to them, if a hundred guns should burst at one time it would be nothing. The Sheikh would say nothing to us ; he would give us others again, and give the broken ones to the blacksmith to be repaired. After that the people of Tamba returned to their homes. Jimba gave Al Hajji a female slave for a present. Al Hajji presented Jimba horses and money. Al Hajji made a farm for himself and settled himself. After that Jimba did not like to see Al Hajji Omaru. After some time Jimba, the king of Tamba sent his people to Al Hajji Omaru. When the people whom he sent reached Al Hajji they were converted and did not want to return to him again. Al Hajji sent to inform him, that his people having repented, settled with him at once. The day Al Hajji desired to send the messenger to Jimba he called his own people on account of this message. They said, Jimba has been a bad king ever since he came to the kingdom. All the kings of Tamba are bad kings ; they never fear God, they kill people for nothing. For this reason every body is afraid of their town.

If Al Hajji called one man, he said : I am not able to face Jimba. If he called another he received the same answer, on account of his being a bad king and not fearing God. But one man named Rasi said : I will go, and trust in God. Al Hajji sent him to Jimba ; he went on horseback and journeyed all day. When he reached Jimba he told him why Al Hajji had sent him. Jimba did nothing but honour him ; and he returned on the same day. He did not sleep, but reached Dingerawi at night. The people wondered at his arrival. But Jimba sought occasion to quarrel with Al Hajji. But when he sent any bad word to Al Hajji, Al Hajji did not

regard it. Al Hajji sent to advise him to repent and believe in God, but he would not, and continued to annoy Al Hajji. Al Hajji sent to him to urge him to repent, but Jimba would not. Jimba carried war to Dingerawi, and reached there about three o'clock in the morning. When they arrived they stood near the wall of the town of Al Hajji. They blew their horns and fired. The Dingerawi people gathered themselves together. Al Hajji was inside his enclosure, and he sent to his people and told them to be patient. A little before that time his town had been burned, and the houses were getting repaired; some were covered and some were not covered. When they fired the shots would fall upon the exposed rafters. If you heard how the shots rattled upon the rafters you would wonder. All the females and children and the kine were carried into the enclosure. Al Hajji said to his wives that they must perform the ablutions previous to prayer and that they must stand and pray. The mother Fatima, of Hausa, stood and bowed in prayer, then she stood up and made the prostration. She then raised her head, and as she raised her head a shot struck the ground on the very spot where her head had touched it in prostration. She continued her prayer. She did not stop or leave off her prayer, she did not move, she did not fear, until she had finished her prayer.) When they blew their horns they said Jimba told them, and sent them that they must bring Al Hajji's head. (May God forgive us). Al Hajji told them: You lie. They brought a bag, given them by Jimba, in which they were to put the head of Al Hajji, for he trusted in his warriors. (May God forgive us for using this word if there is any sin in it). When they saw that no one answered them they descended from the hill which they had occupied, to the wall. They chop the wall; they were unable to break through; they tried to open the gate, but they failed.

After they had tried to cut the wall and to open the gate, until they became tired, they waited till day-break. At day-break Al Hajji came outside and prayed for his people; and then he allowed them to go outside the town. They opened the gate and the enemies saw each other in the open space; they fired at each other.

God gave Al Hajji and his people the victory; and he overcame them. They killed the warriors of Jimba's war and all the principal men of the war, between the battle lines, from early in the morning to ten o'clock. They caught their children; the enemy turned and fled; they captured of the children above two hundred. These children were sent by their mothers, and their mothers told them that when the war had destroyed Dingerawi, they must catch the cattle and the fowls, and bring them home for them: so much confidence had they in the war of Jimba.

They took many men; others ran away, and some perished in the bush. Many died in the bush, thirst killed them; if they found a brook God blinded their eyes until they had passed—they did not know the place of the brook. So they lost themselves in the bush. Some died from hunger. They had with them prepared food of *kanya* seed in their pouches, but they forgot all about it. Upon a certain time Al Hajji directed his people, they must go to a place in the bush; they would find there about ten people. If they found them they must bring them. So as they went they found them as Al Hajji had told them; but they were unable to do anything, so they remained. From the the day they fired upon one another they defeated them; they killed whatever they could in the battle lines. They took prisoners what they could get in the open field; whoever could went into the bush; from that day they followed them into the bush, and took from there those who did hide; but soon they could not see them again; God showed them to Al Hajji, who gave information to his people where they must go for them in the bush. When they had sat together for some time, they asked them what prevented them from going into the town, as they were employed upon cutting through the wall and opening the gate, from night until morning, and could not get in? They answered and said: When they came close to the wall to cut it through, fire came out and blazed against them; so they retreated. Another time again they came back to the wall, when some one came forth from it and struck them with a whip of fire, and said to them: you won't get possession of the wall. They take flight then, but

they knew them not what persons they were. They said, if they go down to the wall so they will find it. They beat them at the gate; this does prevent them to get in by night. They said, when they got near, firing their guns, they saw an elephant coming against them; he would kill many people indeed; he came out from the town of Dingerawi; the people of Al Hajji could not see him. After all that, Al Hajji sent the Jelijo of Jimba to him to inform him and tell him that his warmen have been beaten; because not one of them reached him again, because all had perished. This Jelijo went, and arrived at his house; when he went into his presence Jimba saw him alone and then he asked him; he replied, and said, the war people have suffered defeat. The people, in astonishment, said, What? He said again, I tell you the truth; I lie not. Jimba said: they must give him water to drink; they gave him water; he drank. When he had drank, Jimba asked him again about the war. He answered and said, I tell you the war is spoiled. Jimba said, they must cook for him porridge (a food of grains, *quasi olla potrida*); he must eat, because he may be hungry. They cooked for him and he ate. When he had eaten Jimba asked him again about the war. He said, I told you the warmen are lost. Jimba said again, they must bring him sour milk; he must drink. When he had taken it, Jimba asked him again, how is it with the war? He said, the battle is lost; not a man escaped. Jimba said again, let him chew *cola-nut*. They brought him *cola-nut*; he chewed it. When he had chewed, they asked him again: How is it with the war? He said, the war is spoiled—believe me. Jimba knew, indeed, that his warmen had suffered defeat. He said, what has brought thee to me after thou knewest that the war is lost? Jimba rose; he went into his garden; he wanted to kill him. After he had gone in the people sat down to the messenger (or Adjutant) and said to him, if Jimba should find you here again you will be killed. After he heard that, he ran. Jimba came back and asked after him. They told him that he had ran away. He said: "God has saved him."

* *Jelijo* is the name for the office of an orderly or adjutant to a king.

After all that, Al Hajji got up a war against him. The warmen went to the other side of the brook Kubi; they stopped there to deliberate. They knew that Jimba was in his town. They said, we must not go so far as to Jimba, who is in his town Tamba. They inform Al Hajji, and he ordered them to destroy his little town, where his strong men are. Jimba himself, repaired his town; he chose young warriors, strong and brave men; he gave them arms; he said they must take care of him; if they hear that war has befallen him, they must help him. Al Hajji's men marched out then; they fell upon them at an early hour before daybreak; they fired upon each other. God gave power to Al Hajji. They overcame them; they got into their town; they killed each other then. When they had defeated them they took them prisoners; they killed their strong men (who were obstinate); some dispersed in the bush and ran away. They, Al Hajji's people, returned with the dawn of the next day, lest Jimba's warmen should find them there; look, this is the truth. When Jimba heard their firing he concentrated his warriors and sent them against them (i.e., Al Hajji) with the order to help his people. Before his army came to the place of their firing guns, they found Al Hajji's people no more; so they did bite their fingers. They took their road; they followed them, but found them not; so they returned to the town of Tamba. After that, Al Hajji sent his warmen against them; they went and fell in with them; they divided into two heads; they (strengthened) repaired the war fence.

The Fulahs of Futa did hold themselves to the right side, there where you have to turn in to enter the woods of Tamba, so that they were neither close to his camp nor far from it. The army of Toro stopped there until they heard under the *kare* (shea butter) trees, they were far from the camp. They, the Fulahs of Futa, some of them, went with the women. They kept there and fired upon Tamba; Tamba in their turn fired upon them. The firing began as soon as they reached there; four months they spent in fighting. As soon as it was daybreak the Fulahs of Futa and of Toro formed into battle-line. Jimba's warmen came out of the

fence. They fired upon one another. When Al Hajji's warriors drove them back they went inside the war-fence and into the turrets; but nobody had the courage to go close to their fence, much less to touch it even. But when Jimba's warmen drove them (Al Hajji's men) back, they had not the courage to go near; they went into their war fence (i.e., Al Hajji's people). They remained there three months till the fourth full moon.

Jimba called upon Meni to assist him. The king of Meni called up his warriors and sent them to him. He gave them orders, if they have found them, fallen in with them; if they have defeated and routed them (i.e., Al Hajji's army) they must return home; they must not go inside the walls of Tamba lest Jimba should sell them. And if they have not defeated nor driven back Al Hajji's men, they must on no account go into Tamba town; they must keep within their own war fence lest Jimba kill them; because Jimba is a bad king, who does not fear God. After Meni, the king, had let them go, they arrived there, where they fell in with them, i.e., Jimba's warmen. The day fixed for their joining with the Tamba army, this day the Tamba people knew very well, but Al Hajji's people knew nothing. When at an early hour the Tamba people all of them, marched out from the war camp, Al Hajji's people were unable to hold their ground any longer. (As from impatience) they commenced firing against the Tamba people. After they had made a fierce attack upon each other the Meni people marched into their rear and blew their war horn. When the Futa people heard this they were glad, thinking Al Hajji was coming. The Meni people advanced as far as to the camp of the Fulahs of Futa; they ran over all the camp; they wounded the women with arrows, but none of them died. The women ran away with the young men; they took the direction of the camp of the Toro people; they bled from their wounds. They came behind Al Hajji's people; they wanted to take them into their midst. When Al Hajji's people saw this occurrence they divided themselves into two parts: one part made front against Meni, the other again stood up against Tamba. Those who made front against Meni opened firing. Those

who stood against Tamba gave fire; they got into hard fighting; This day but little was left, and the battle was lost; but God helped them, until they could form the two parts into one army. They stood under fire with each other until the hour for the afternoon prayer, four o'clock, became full; then they were tired of fighting. The Meni people and the Tamba people were tired; but also Al Hajji's people were tired. The Tamba people retreated behind their war fence; the Meni people did not want to go into it; they sat down behind their own fence; they feared to go into it, on account of Jimba, lest he should kill them—but they left off firing. Al Hajji's people returned to their camp; they repaired the damages of it. They and the Meni people stared each other in the face.

When four o'clock was past and evening had come, Muhammed Tsam, who was the leader of Al Hajji's army, said, we are behind our war fence and our enemy is also behind his fence; we must not sleep to-night, because as we remain behind our fence, they also keep inside theirs. If we leave them thus we cannot sleep to-night. We must get them away from behind the fence. So they went at them again; they gave fire upon each other; they pressed hard upon the people of Meni, so that these were unable to maintain themselves; they retreated into the fence; they shut the door of the wall. That day, when the people of Meni joined Jimba's army, some of Al Hajji's men ran away. They thought their army was all lost, because, to be sure, the battle was fierce on that day. From the time they started till they reached Dingerawi they never stopped. When they entered Dingerawi the people saw them, and asked them: "What has happened to you?" They said their army was lost. The townspeople began to cry; the women, whose men were in the war, wept with the little boys, who followed them; some broke out in loud lamentations. When Al Hajji heard that he took up his credential beads and gave it to one, and sent him to hold that up to them and do that for a sign; he told them they must be silent; they did not do right; his army could not be lost. After that he called a

man and asked him secretly what he saw there, i.e., yonder at the battle field. The man answered him : " When they left off fighting, to run away, he heard the kettle-drum of Muhammed Tsam (or *Jam*) until it died away ; but it did not leave off beating, although he did not know what happened after that. When that was over Al Hajji ordered two men to take up a keg of powder and carry it to his army. When they got up he warned them and told them they must not travel by the road, they must go through the forest until they come to Tamba town. He told them again, if they stopped anywhere by the road, if they say they must rest to get strength, then God will disgrace their name among the followers of the faith. They took to the road ; they feared him ; they obeyed his orders, because they were those who serve God for a blessing. They started from Dingerawi by nine o'clock a.m. ; from the time they left they never made a stand ; they spent the whole day in travelling until the sun set. Without stopping, they spent the whole night in walking through the woods, as Al Hajji had commanded them. They walked until it was daybreak ; the second day they arrived with the army about nine o'clock in the morning. From Dingerawi to Tamba is a three days' journey. The day they came to them—that morning the soldier's ammunition was finished—one charge of cartridges was left ; they load their guns with that and say, if they use up (fired off) that, they must run away at once. With this their last charge they took and loaded their guns ; they wanted to frighten with it the Tamba people, but they did not fire it off. The Tamba people did not know that their (Al Hajji's) powder was finished. Thus they kept until the sun rose. In the meanwhile those who carried the powder came to them. When they saw them they were glad ; they laughed ; they broke the keg of powder. They spread out a country cloth, they poured the powder upon it, they mixed it with shot ; indeed, they hurried, because they were full of impatience to share it among themselves ; thus they took it up from the country cloth, but they appointed a watchman to guard it. Immediately, almost in no time, they shut the Tamba people up within their entrenchment, after the powder

had come to hand. After some days Al Hajji himself made his appearance in the army; he entered the camp of the Fulahs of Futa. They made an attempt to get into the camp. God made it plain to them how they would get inside. Al Hajji ordered the Futa men to get inside; they answered they disliked to go near an unbeliever; if they saw him coming out they would try to shoot him, but for their Captain's sake, to enter into their enemy's camp, this was not possible for them to do. The men of Toro answered, and said they would go in. They went in after night fall, at the hour of the last prayer, there (at a locality) where the wall of their entrenchment had got a hole, they went in with a torchlight, but they did hide it. At the place where they got in, there was also a fence there. On that night Jimba went to the son of the king of Meni, because he lived with Jimba at the time; they were in secret consultation; there they were until the house was set on fire. When they heard that, Jimba came out with his followers (attendants) and went into his own watch tower; many people, people of the town, managed to get into it—but some ran away. When Jimba saw that the place became too hot for him, he shut the door of his citadel. Of those that were left out of the tower, some ran away, some escaped, some were taken prisoners, some were killed, and some burned. When Al Hajji's people had got inside they divided themselves into parts, fifteen and fifteen at a time—ten carried guns and five fired. They invented a watchword for this reason: if they meet anybody and speak out this word, they will know each other. They agreed then upon this matter, lest they should (unknowingly) kill each other. If they meet Tamba people, and having spoken the shibboleth, and they cannot return it, they will shoot them; if they encounter one, so they will do; if many, they will do the same. In this they persisted till they had completely burnt the town.

After that they endeavoured to pass through the turret into Jimba's yard; in this attempt they succeeded not. They besieged his yard for three days. These three days they spent in firing only; Jimba refused to let them in; Al Hajji again refused to return. At the first gate Al Hajji stood outside, Jimba's people

stood inside. There was heavy firing on both sides until Al Hajji moved them out; they went into the open space of the second tower gate; Al Hajji's people enter, firing into the first tower gate; the people of Tamba also do the same, they don't leave off firing. Al Hajji's people drive them again into the open space of the second tower. Al Hajji took two tower gates and a parapet between; here they kept for three days. From the first open space they enter into the second tower gate; they fire upon each other. Some of Jimba's people were upon the upper floor of the tower; from here they fired continually at the heads of people. Al Hajji drove them out of the second turret; they withdrew into the open space belonging to the third turret. Al Hajji took two towers and an open place; here they spent three days. If Al Hajji took one tower from them they retreated into the next; if he took the next again from them they went into the open court; when he took the court they went into another tower. Thus they went on doing until they came to the place where Jimba was with his wives, but a single door is left and they must take Jimba himself; his wives they clapped their hands. By that time he said he would surrender; when he had said that, Al Hajji broke off the fight; he prevented his people from entering to Jimba himself. Al Hajji told him, if he would surrender he must come out. He said, if he came out his people might kill him, because he had done many evil deeds; Al Hajji answered him, what time will you come out? He said Al Hajji must return; three days from this day I will come to thee; Al Hajji returned according to his word. When Al Hajji wanted to return he left the minister of Jimba, a man with whom he formerly acted, in the place, because he (Jimba) did not want to kill him (or wish to kill). Al Hajji said he (the minister) must meet him at Dengerabi. Then a man from the Fulahs of Futa said that he would wait on him until he has got up, he would then go with him. Al Hajji said to him do not wait, because should he wait Jimba might kill him; the man said, nevertheless, I will wait. Al Hajji said unto him if thou dost wait for Jimba and he kills thee, it is not I but thou has brought thy fate upon thyself.

Al Hajji said again what is it that I leave this man, because he has been his minister at first; or (what harm can it be if I leave, etc.) If it was not for that I would not leave him; because if he chooses to kill his minister it will be for him to answer for it. Al Hajji returned with all his army; when he had left Jimba sent a man secretly after him, he must follow him and watch him, if indeed he has gone, he will know it. If on the contrary, he is acting dectetfully, he will know it. This man followed him into a far distance until he entered Labata; he saw Al Hajji would not stop until he passed Belkiti. This man returned from following Al Hijji and come back to Jimba, he imformed him that Al Hajji had gone with all his host. Jimba ordered his people to burn the two camps, saying it matters not if he (Al Hajji) returns before they have built another camp; I know what we shall do with one another. Jimba took away with him his household affects, his arms, his wives, and the rest of his people left to him. He turned his way and came in sight of Minyin; he took a Fulah man and killed him; he chained his minister whom Al Hajji had left to stay with him; he wanted to kill him; his chieftains said do not kill him; they say, if you kill him, you break the agreement. He left Tamba; he went to Minyin, he and all his people, and his wives and his slaves. When he came to the road he said to his people if they fall in with Minyin, if the king of Minyin walks out; if he comes to salute (i.e. Jimba) they must kill him unawares. If he is dead, then he will go into his court and rule in his town; when there he will get an opportunity of fighting Al Hajji. He never knew that the son of Minyin was with him who heard his words (concerning his father); he, Minyin's son, entered the woods as if he wanted to ease himself; he called one of his father's men and said to him he must go quickly to his father and tell him if he comes out to-day and goes to salute Jimba, Jimba may kill him. The messenger reached him and (showed) reported to him why he was sent; he (Minyin) answered that he heard it; (his, this kings, proper name was Banjugu). Jimba went until he arrived in Minyin and sat down with his men. He sent messages to Banjugu,

the king of Minyin, to tell him that he had arrived ; Banjugu sent to him and said he heard it, but he was not well. They say unto him (Jimba) he must go and meet him ; he (Minyin) has preserved something nice for him—even for him (Jimba) alone. Banjugu ordered the garrison of his towers they must kill him, but they must give him time until he was near enough the last tower. Jimba himself got up ; he went in the direction of Banjugu's court ; he did know that news had reached Banjugu of the order he (i.e., Jimba) gave when he had got in the road ; he entered the first gate the garrison did lean their arms by side ; those who had swords did hang then up, so that he should suspect nothing : they rose and presented arms to him as he passed ; he passed the second gate, they do the same to him ; he passed the third, they did the same. He passed until he came to the last gate ; they laid hold of him because they knew he was far from his people. They cut him with swords—he was not wounded ; they struck him again—it would not enter his skin ; but indeed he felt it. They struck him with an axe—it would not enter into his body ; they stabbed him with a knife—it would not hurt him ; whilst all this was done he cried out and said, murder ; but his people were far from him ; they did not hear his crying. After they were tired of attempting to kill him they brought a pestle ; they beat him until he died.

After that Banjugu sent to the Sheikh to tell him that he has killed Jimba his enemy. When the message came to the Sheikh they informed him of what Banjugu had said ; he replied and said he had not told him that he must kill Jimba ; if he has killed him he is responsible for his life ; when he knew he could kill him, what was the reason he did not kill him before he (Al Hajji) had entered the country and before he made war with him. If he intended (i.e. Al Hajji) to kill him he might have done so at the time when he entered his court, when but a little was left and he might have caught him by the hand. But he did not do it ; he left him alone ; he returned by his word of honour because he was a king ; if he, Jimba, became afraid he would run away until he came to him (the king of Minyin) because both of them used to live in the country a long time since ;

if he has killed him he must find his life back (viz., be responsible for it) and he must take care of his money, and of his wives, and of every thing he possesses; nothing must spoil in his house. They must inform him of that, so they forwarded the Sheikh's message to Banjugu. Banjugu said, pooh, nonsense! he does not know what he says; and said they must tell the Sheikh again: as for his part (Banjugu) he was not like Jimba; he had no old men in his town; as to old men he had killed them all; young men, and that strong ones who fear nothing—such only were in his town. If Al Hajji comes for quarrelling, he will find him; if for play, the same. When Al Hajji had heard that, he said, well, he would see him; he said, they may tell him again he must not sleep; he must not forget about him, Al Hajji. He, Al Hajji, might not find him: it would not be safe (i.e.) for him (Banjugu) he must trust on. Banjugu began to make good his town and his war fence where it was broken; he repaired it; he called out his army, they repaired their arms. He had six sons, they were grown up, every one of them ruled a town; he sent to them; they replied to him, they would come with their army; all of them would march up to them. Al Hajji found them; the day he faced them, they marched out of the wall, the elder brother saw them, he got afraid; he said, Al Hajji, my brother, let us return, let us not perish with our people, because they are as dust indeed, so many are they. He said, how many have we killed of them. Al Hajji said, do not bring on reverses to my campaign, thou art a coward, if thou knowest thou art not able to risk a fight, return home; he returned until he fell in with his army; they found him as he had fallen into a river, but a little bit and the water would have carried him away, but his warmen saved him. After they had concentrated their hosts they found the Shiekh; his warriors and those of Minyin formed front opposite each other; they looked each other in the face in the open field. After that they opened fire upon each other; they shot a standard bearer and he fell; before he reached the ground another one took the standard, they also shot this one; another took it, but as he got possession of it, he was unable to stand—and when he had got to the wall he

leaned against it—they shot also him. His elder brother saw him, he ran to the spot and seized the standard; they shot him in the foot, but he escaped, he died not, but those who were shot before him, they died; the battle between them was hot for a week. After that the soldiers say to Al Hajji that they are tired; the Sheikh said they must fight; they say they are tired. The Sheikh said, if you are tired, well, let us sit down; you see the power of God, you know your guns won't give fire if God be unwilling. He takes up his credential beads and prays to God, God heard him. As he took them up and directly after that he said to his people they must look to the road; seven persons would come, they must bring them. They went, they found them as he had said, they brought them before him, they stood. They were sons, with their father—six sons and he himself makes seven of them. So he conquered Minyin, he took the youngest son of Minyin and made him governor of his father's town. After Banjugu was killed and his sons governing his towns he said to him whom he had put as governor over his father's town, if thou doest as thy father has done they will kill thee. He returned to Dengerabe with his army; when he came near the people they gave him a reception in honour of victory. Then they saw that he was moved to tears whilst he entered the town; as he was in tears all along his way people wondered; they said what is the matter with Al Hajji, he weeps; he went to war, he was victorious, what then is the matter, he is weeping that his tears flow? Thus matters went as he entered the town. After they had entered the town they rested for about two or three days; his best men and his honourable men asked him about his weeping; he said what moved him to tears was because he considered how he made war with Tamba and conquered and then he attacked Gufte and was also victorious, all his people bowed to him, and now as the world has made him comfortable and well to do, he fears God may not find him in the other world, not in heaven. After that he built a mosque for the people, (جامع) he made ten doors into it; he started for the holy war, he stopped at Dabadu. All his forces he concentrated there; he counted the numbers of

his soldiers; he sent some home; he crossed with his army over a river. The army was 1500 men strong; thus he began the holy war. He sent to Kouja, the king of Bambagu: they must embrace the faith (Islam); they refuse; he sent to them again, they refuse; he sent again, they give no answer at all. They declare war against him, they say they will drive him away, they attacked him and he them, he defeated them, he entered Konjan.

They embraced Islam; he preached unto them they must fear God; this had effect; and they obeyed. He sat down to them a little time; he left schoolmasters for them to teach them the way of the faith. He left them there, he turned his face to go forwards. Farbanna declared war against him; they came to fight, he defeated them. Selmana made war with him, and Madina Kasu; he defeated them all. The mouths of the people gave notice by a herald, who proclaimed; he fought Farbanna, he fought Selmana and Madina Kasu, who had field pieces in possession. After that he passed forward and turned towards Karta; he entered it and found Muhammed Kauja, king of Karta; he preached to them until they embraced Islam. He remained there with his armies; he said, if Muhammed Kauja turns to God, if he accepts the religion of Islam, he must choose four wives from his wives—this is the ordinance of the faith—because the wives of Kauja reached two hundred and more. This hurt his feelings; and so was it with the foremost men of the town who possessed many wives. The Sheikh said unto him, his wives are more than four, if they are free he must choose four and let the rest go free—this is the order of the faith. The Sheikh stayed there with him, he gave him a written prayer. After that the town of Karta and the people of her territory, the Bambara people, conspired; the Sheikh was not aware of it; they often killed his people from behind walls and everywhere within the regions of their country. Whilst this state of things lasted the Sheikh became aware of it; before he knew it his people had spoken to him with regard to this matter; it was said, the people of Karta, they will kill us; the Sheikh did not believe it so until things showed out, then he saw the truth.

This brought a quarrel between him and the Karta people. The conspiracy they intended was frustrated; they (Al Hajji's people) fought between themselves within the town. When this was going on the Sheikh kept his people in check, but they minded him not, because indeed they saw the treason of Karta; but finally Al Hajji's men overpowered them. The fact that his people listened not to him, this did not grieve him, because he knew their (Muhammed Kauja's) breach of faith; but he could not allow his people to open fire upon them as Muhammed Kauja was king of Karta. He showed his deception, not openly, but he did hide it; the Sheikh became ashamed of him, and thus it came that the violence of his people did not grieve him when they would not obey him. When that had passed he called the town Nyoro—thus all people gave to the town the name of Nyoro. He appointed one as governor of the town, he left it and went onwards, he carried the war to Bakunna, he attacked it and took it.

He returned from there and went to Konja, in the land of Murdi. When he got to Konja he encamped there; he constructed a war fence; the thickness of the wall was four times the elbow's length and four times the span of a hand; this went all round the town; it was done with stones. By that time Dengerabe heard about him; the whole country trembled. Dengerabe imagined that he would come to them, and they began to repair the town itself and the gardens (yards) and houses; they supposed he would enter Dengerabe; so thought Dabatu. There was a message between them and Al Hajji. Between Konja and Dabatu is a distance of a five days' journey. He called Yam, his slave, by sending to him; he entrusted him with the management of the town; he left school-masters (instructors) there; he called his wife, with whom he cohabited before he started for taking the field for the (جَهَاد) holy war; he requested her to preside over the harem of Konja, because the women of Konja's harem were novitiates. After that he put the town and the walls and the harem, and the chief tower (citadel) in a state of defence; at the end all was well repaired. He fell

into reflection with himself on account of letters that came to him from every side—Nyoro sent a letter to him, Dengerabe sent a letter to him; Dabatu also sent a letter; Futa Toro sent a letter to him; all of them desired to have interviews with him. He himself was surprised and gave himself to contemplations; he recovered himself, he called his people, all that were with him. And the people met him, he stood in the midst of them all; he said he (wants) to salute all the multitude; he said the world did seek after him, he was a messenger. Whosoever says that he turns his face to Dengerabe, may tell a story; whose says that he turns towards Nyoro, tells lies; who says that he turns to Futa Toro, says what is untrue. He himself does not know to which place he turns unless God the Lord gives him His directions. He said again to the Fulahs of Futa, I salute you—I ask after the health of my brother of the tribe of Futa (i.e. Al Imam Omaru) the king; I hear he has risen to go to Dengerabe with his army; I salute him again, I like him, we are namesakes (he must not mean that); I hear they say he is the rainy season, and of myself that I am the dry season. When the rains come you see all the leaves turn green; he is the rainy season, we know we are the dry season; Dengerabe is mine, I won't leave Dengerabe; if he comes to Dengerabe about the morning nine o'clock, even if he (Al Hajji) were then in Mecca, he (Al Imam Omaru) would see him (Al Hajji) at mid-day, how much more certain, as it is not in Mecca I am. After that he passed and went in the direction of Futa Toro. When they had arrived in Bundu he said, Bundu must move away. They answered, they will not. He still said, move they must; if they move now it will be better for them. He showed it to them practically, by two examples. He filled a vessel with little stones and walked with it softly; he did not lose any, he put it down to the ground. He filled again another one and carried it with him, running at the same time, so he would lose the stones right and left. He said, you see, whoever moves now resembles the first example; whoever leaves it alone until he is driven by force, he is like what I have shown to you by the second example. They did not mind him, they

disregarded his strong warning. He passed to Futa Toro ; when he returned he drove away Bundu, he dislodged them with force, so they moved with confusion. They were unable to withstand him. Thus Bundu moved sustaining heavy losses ; their money was lost, their cows, their slaves, their live stock and household goods ; many perished in the forest from hunger. Some escaped, some could not, because they were a numerous population from the whole country. He directed them to Nyoro and gave them land there. He helped them with what they required to live upon, he protected and took care of all the people, lest they should suffer want. He spoke to the settlers, they must have patience with them because they are poor people, their money has been lost. There he lodged them, then he rose to go to Sego. He asked Jerno Baila, how many thousand men are necessary to venture upon Sego ? Jerno Baila (a recorder or minister) answered, thirty thousand men ; if we get that and strong men, these will be fit to take the field against Sego. The Sheikh answered him and said that will not do ; but he added, if we get fifty thousand strong courageous men, these will do to take the field against Sego. He (Al Hajji) left the place where he was and went into camp ; he sent for all his governors, he sent for Abd-u-lah Hausa, he called him with his army, he sent for Alfa Othman and ordered him to come with his army ; he had been at war with the country Morgula, whose king was Abd-u-lah Hausa, who lived in the town of Jangerite. He went with Baila the Scribe, when he had summoned Alfa Othman (to join Al Hajji's army) he brought his contingent of men. The Sheikh received him with marks of distinction and those who came with him, he had a military parade on his account. When they saw him and his government and the war dress of his soldiers the Sheikh knew that his people took offence, as indeed they had seen the war dress of his people. The Sheikh kept silence till they come into his presence. After that the Sheikh deposed him from his office, took away the women of his harem, until only one was left in the place, and she refused to go. The Sheikh brought him to trial and deprived him of his power. After that he returned to

Morgula ; when he wanted to return he went to the keeper of the store of arms and asked him for the key of the store ; he gave it to him ; he opened the house and took powder, and guns, and swords and balls (arrows). The keeper did not suppose that he had returned, because he was one of the Amira, i.e., Governors of the Sheikh, thus it used to be when the Sheikh sent them to war. After he had taken all he was able to take he gave him the key and came away from the place with those who followed him.

He, Sheikh Al Hajji, gave orders that whosoever should find him in the road or in the forest, or if the Sheikh's messenger should find him, he may shoot him ; or if the Sheikh himself should find him he may do the same, unless they should fall in fighting with each other. So far, said Al Hajji, I shall go in my resolution, because I will carry out the dictates of my religion. After he had gone away (Al Hajji heard of his going) he called Baila, his recorder, and gave him a powerful army and sent him ; he told him in whatever way he may find him he must bring him ; whether he find him in Morgula, he must bring him ; if he refuses he must shoot him — he must bring him by force. Jerno Baila was willing, he left and was gone some time ; one night he dreamed where they encamped that time ; he saw in his dream that Alfa Othman and he himself were fighting, he saw how Alfa Othman beat him and put him to flight ; when he awoke he showed his followers his dream. He said to them, it will be better for us if we deal gently with Alfa Othman, so that we come away from him peaceably ; if we say we fight him we may not overcome him. All Jerno Baila's war men shared the same view with him. They journeyed until they arrived in Morgula, the town where he lived. When they were near enough, Alfa Othman heard of their arrival. He gave orders to shut the gates of the town walls, and said if they touch the walls of the town he will make up a fire for them. He distributed powder and ball among his people and ordered them to give fire ; they answered in compliance, all of them ; they assembled, they waited for Jerno Baila with his war men. But Jerno Baila himself never stopped

his march until he arrived by the gate of the town wall. They saluted them, they returned it, they begged them (the people of Morgula) to open the gate; they refused. Jerno Baila stood before the walls with his army; he called the governor, Alfa Othman, and said, it is you for whom I come. He said, what is the matter? He said, Sheikh Al Hajji has sent me that I must fetch you (lit. come for you). The governor said, I won't go. Jerno Baila said, pray don't refuse. He said, I shall refuse. Jerno Baila began to preach to him, he gave him sweet words until his excitement cooled off. When his mind had become composed he answered Jerno Baila and said, is it you will tie my hands and feet and give me to a snake? Jerno Baila said, this may not happen. Alfa Othman said, I fear deceitfulness has brought you here. Jerno Baila said, I swear to God I cannot do that. They reasoned with each other until he (Alfa Othman) gave the order to open the door; Jerno Baila went in with his army. When they had gone inside they exchanged salutations, to wit, the soldiers of both armies. Jerno Baila then embraced Alfa Othman and made him sit down upon his lap, he spoke words of comfort to him. He said to him, look, Alfa! we ourselves, we are Toro people, we have forsaken our gardens, our wives, our slave yards, our cow houses, our cattle, and our property and money—our people, our country; we have followed the Sheikh into a strange land and into trouble on account of the faith; the same has Bundu done and you from Futa Jallo, you have left your people and your possessions, just as we have left what is ours as if it was lost, behind us, and all that on account of religion. Pray I beseech you, for God's sake, and for the sake of his prophet, do not forsake your religion thus—to seek heaven, that is why we live; on this account have we left our gardens and our people: we have followed the Sheikh into the fight of the holy war. Alfa Othman said, they must saddle his horse for him; they saddled it for him, he rode it, he went from behind (he came out of) the town wall with Jerno Baila and his people; they came out with tears in their eyes—thus it happened to be. They went on until they came to Al Hajji. When they

had met him he (Alfa Othman) asked forgiveness; Al Hajji forgave him; he rested a few days; the Sheikh put him to a trial, he gave him the town of his enemy; he must fight it and take it for his own profit. The Alfa got up and his followers with him, he fought the town, he took many captive, he brought the prisoners of war and their property. When he brought them and their money to Al Hajji he was surprised at him, because he had already sent a large army there before, but without success—the town made a sortie and drove them back. When Al Hajji saw Alfa Othman had defeated them and broken their town, and (after killing each other) some had fallen on both sides, he, Al Hajji, took what he could. He looked into himself and reflected how he took Alfa Othman's power away from him. The Alfa left him all what he had taken and said he must keep this for provision and war material (i.e. to retrieve his losses). After that they entrusted him with an army against Bankasi. Before him an army had been in the field against Bankasi, for about three or four times; they became tired of Bankasi; they made another attempt and were equally unsuccessful, because Bankasi is on the top of a hill. One road leads to the town; if a war comes to them they stop it, and no army is able to get at them. The day when Alfa started with his army Jerno Baila was the Captain of the army of Sheikh Al Hajji, he called the Alfa and deliberated with him; he asked him, how shall we do? The Alfa answered him and said, if you leave the army to me under my command, I shall make my trial (i.e. I shall lead it to victory). Jerno Baila answered, I leave it to you. He then took the command, God helped them, they overcame Bankasi after his plan. The plan they followed was, they outwitted them by cunning. Thus they entered Bankasi. After that Al Hajji started to go to Sego; he sent for his sons, the two eldest ones; the eldest and he that followed him, he called both of them, they joined him before he came to Sego. Habibu was left in Dengerabe, and Hadi Esseidu and his brothers were young men still. When Amadu and Hadi had gone to the Sheikh, so Habibu was left as the eldest with his son. When he marched out

towards Sego, Sego learned the news of him, they waited for him. The king of Sego called for his Lieutenant and asked him. He just played his drum and he told him: south and north, east and west, there is no king like you; he said, thou art the leopard, thou art the lion, but he who defies thee, he is coming; he is the land, the land! the land! wherever you find the land, there you leave it. At that time a golden crown was on his head; he (the king) said, you lie, and ordered his head to be cut off, and they did it. He called again another one of his Lieutenants; he who called him asked him about the Sheikh. This one, before he answered, played the drum, then he said unto him, *tiki, oh tiki!* (sc. land, oh land!) and went on saying, from this place till you reach the east, west, south and north, there is nothing as thou art; thou art a leopard, thou art a lion, but he who is coming is the land—whosoever a man finds the land, there he must leave it. He said, they must cut his head off. Again he called another of his adjutants; when he stood before him he asked him concerning the Sheikh Al Hajji; he played his tambourine and said, *tšiki, oh tšiki! tšiki tšiki-ko tšiki!* (sc. the language of Sego, saying, land, oh land! land, land, oh, the land! (it is equally good to give the same word with earth, oh, earth—the earth.) Then he said, from this spot to east and west, and south and north, next to the land of the white king, there is no king like thyself. He said, he that cometh is the land—where you find the land there you leave it. He (the king of Sego) found the records of these three to agree; then he took off his crown and cast it to the ground and said, *adunya batatinya*, that means in the Fulah language, *adunya bonni*, the world goes to ruin. After that the sons of the high and wealthy met together, they killed a cow, they cooked it and did eat the meat of it. When they had eaten it they made a covenant among themselves, they swore to one another; they separated, maintaining their resolutions. Also the domestic slaves, they killed a cow, they cooked it, they did eat the flesh of it, they took an oath from each other with this intention, that they would hold together. They (did) sc. swore all that with regard to Al Hajji. Before he had come near they declared to the king of

Sego, do not fear; they said to him, as long as we live, we stand upon our feet, do not fear anything. The king was glad, he presented them, they sat down and they repaired their arms, they waited for Al Hajji. Thus they were situated until Al Hajji entered the land of Sego; when they heard about him they concentrated their forces, they came to Weitalla a powerful army of tried soldiers, they increased in numbers until the Sheikh was close to them; they kept close to each other; the Sheikh made a halt and then encamped.

Before the Sheikh had come to them Sego called up his war men, they agreed with the king, they fought Al Hajji; he defeated them, they came three times to fight him and he defeated them every time. About that time he encamped at Yericulo, there his army met him, and his sons Amadu and his next eldest brother. Jerno Baila sent to him that he must send them; when they came he sent them over to Nyoro, he told them they must agree, he and the young men. After that was arranged, when Jerno Baila returned to Dingerabe he was unable to reach Nyoro again. There he found the Sheikh and Alfa Othman and Abd-u-lah Hausa, the army of Sego found them there, Al Hajji defeated them and broke up their army. After that Al Hajji said to his people they must pass to the other side of the Jaliba; they answered him, how shall we manage to get over the water, there are no boats, our people are so many? Al Hajji said they must make preparations. They say unto him, how do you say, try to find a way to get us over there? Al Hajji told them, you must take care lest you divide yourselves, because Sego will find us there. They say unto him, is it not so, they have found us these three times and we have driven them? The Sheikh replied to them, you are not Sego; if you are in the protectorate of Sego and their subjects, you may go into the country of Sego. If you don't take care Sego will overtake us. Now by that time they were in Yericulo. And indeed he had spoken true; whilst they were there they did not care; so the army of Sego came and met them, they came to fight, but Al Hajji's army drove them back; the trumpeters of Sego gave

them some trouble, but Al Hajji's warriors put them all to flight. The Sheikh said to them, all this time you have been playing, you have not been at war yet; the king's sons have not arrived yet; the wealthy men of Sego have not thought of you yet. It is only the people from the country who have called in their men; depend on it the king himself has not left off fighting yet. Thus they kept themselves whilst they were on the banks of the river Jaliba. When they were close to the river the king of Sego said to his people, they must take all the canoes over to Sego town, lest they (sc. the Fulahs) should get an opportunity to ford the river with them. Al Hajji, whilst matters stood thus, sat himself down. If the women of Sego came to draw water, or if they came to wash their horses, they and Al Hajji's people saw each other, they gave information of that in the town. If Al Hajji's people woke in the morning to wash horses they saw them (the Sego people); this vexed the Segos; they brought up soldiers, they took position upon the river bank of the Jaliba; if they saw Al Hajji's people on the other side of the Jaliba they fired upon them. Al Hajji's people said, O Sheikh, these people will not allow us to step into the water. Al Hajji said, do not mind them. Not very long after that the fishermen of Sego came to explain themselves to Al Hajji, they confess to him. Al Hajji told them, you must ask forgiveness of God, God keeps us all. They say to him, they have brought canoes for him, because it was they who had to take care of them. They also say that they are the oarsmen (crew), Sego is powerless on the water without them. Al Hajji said, if boats come or not, he will cross over with the power of God. The army of Sego encamped on this side of the shore and Al Hajji's on the other side; they looked at each other. Whilst Al Hajji prepared himself to take over his people he implored God for help against Sego; God gave it to him. He passed his army over, he carried them higher up the water, he marched them over on foot. Sego was not aware of it, but they (Al Hajji) observed a vast army on the other side of the river. Now Al Hajji made one the commander of (his warmen); he gave them orders if they can bombard the town

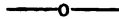
they must do it. Al Hajji was in command of a large army. Before long one of the hamlets (suburbs of the principal town of Sego) provoked them; they fired into the town, they drove the people from it, they broke down the suburbs and entered them. The country shook (from their impetuosity.) A part of the army (of Sego) rushed thither; the men of both sides became mixed. Whilst this was going on Al Hajji traversed the river with his whole army, with all his horse and all his baggage at once; Sego wondered at their coming over. Al Hajji gave fire with his guns which he had taken from the Franca. The king of Sego heard that; then he said, does this (boom of cannon) come from below or from above? They answered, from below. He said, it is a little God with whom I have to make war.

Al Hajji then made a stand-still—he repaired his camp, he constructed a screen (barricade) of fence sticks, he sat down in it with his army. The army of Sego concentrated towards Weitalla, they met with the people of Weitalla, which is a fortified town, they wait for the Sheikh there. Al Hajji's soldiers said they must fire upon them; Amadu, the eldest of the Sheikh's sons, said they must have patience until they asked the Sheikh about the matter. He said, it is Amadu who has the command of the army, because he (the Sheikh, his father) gave it to him. The war men said they were unable to keep in camp with one another in this manner; they got up early, they came away from them. Also the Sego people came out of their camp, they had an encounter with the Fulahs; the fire on both sides was hot—they kept the whole day under fire. The people of Masina (who in the mean while had joined the seat of war) found them there; they had brought their war men; when they had joined they found them in the hot of the fight; they stood aside with their horses and their spears, they were dressed in white gowns and wore the turban. When Al Hajji's people saw that they were glad, they imagined that they had come to help them. They said, (the Masina people) they have no road to join them as yet. They (the Fulahs) knew not that they acted deceitfully. They spent the whole day with fighting.

The Masina people stood, they looked at them until it was evening. The war men of Sego were tired, the soldiers of Al Hajji were also tired. But they tried to get them inside the camp; if they succeed to break them, they must break them at once; if they don't get the chance for it they must shut them up within their war fence; they made them afraid; a little left (sc. almost) and they got them in. Masina fell on them unawares; they spoiled the success of Al Hajji's men. Then these returned to their camp; they informed Al Hajji of what the Masina people had done; it mortified the Sheikh, but he kept silence.

They sat down for about four days, they returned to the attack, they fired upon them, they beat them, they entered Weitalla and sat down there. He stirred up Sego-sikoro, where there was a king; he called Weitalla *Woinene* (Mother of Lamentations) because indeed much people found their graves there. He entered Sego. The day he made his entry the king of Sego sat at his breakfast—they brought his meal for him—he took seat to eat it, but he had not taken it yet, when they informed him that the Sheikh had come in. He asked, where has he come in? They told him, he has come in thy garden. He rose up, he looked, he did not know what to do; as he came out the Sheikh came in, it left a little bit and he caught him with his hand; as he left he found his horses saddled, there were about four of his horses, he got upon one and they led the others away with his army. They followed him; he went in the direction of Masina. When the Sheikh came to his sitting-stool he found his food—his basin was of gold, his soup-dish of gold, his wash-hand basin of gold, his floor-carpet of woven gold, his snuff-preparing mortar of gold, he found his walking-stick of gold, everything he found was of gold, even his bed was all gold, and his drinking cup was of gold. His supper the Sheikh's scholars did eat. The Sheikh ordered Alfa Othman to persecute him and to catch him wherever he may find him, but he must not kill him, he must bring him gently. Alfa Othman followed him then; if he went through a town and heard the tramp of his horses' hoofs he passed; if the town

showed opposition Alfa Othman's army broke it and went away. The Fulah army followed him until they had destroyed about sixteen towns belonging to him. When the Fulahs wanted to gain the road before him, to cut him off, Alfa Othman declined his consent; he said, the Sheikh does not allow that—things like that displease him. He (Alfa Othman) then turned round from behind him. He himself (king Sego) retreated to Masina. The Sheikh remained at Sego with all his army. He entered the house of arms (also store-house); as he went in there he saw a partition of divers houses. He found an elongated house full of black shirts only; he again found another store, it was full of light blue shirts; again he found a store, it was full of black country cloths only; he found another store, it was full of shirts made with ornamental work in front; he found again another store, it was full of dresses and under-cloths; again he found a store of wrappers and speckled country cloths, in white and black; he found again stores of gold, of such an amount of gold, that nobody ever counted the value of it; the Sheikh measured off six measurements, he gave it to his scholars to divide it among themselves.



No. XXI.

THE ORIGIN OF THE FULAHS FROM FUTAH IS: THEY HAVE ARISEN
IN FEZZAN.

Their descent is from a tribe of Arabs. The head men of those who came were two people, Sedi and Seri. They came to the Taka country, unto a religious leader (*Wāli Allah*) whose name was Al Hajji Salihu Suware, a head man of the Mandinga nation. They say unto him, we come unto thee to ask a favor of thee; a trouble has befallen our land. He said, they must go on until they reach the country called Futa Jallo—there is your abode. He prayed for them. They left—they came to Futa. Sedi established himself in Ainde-Dabola, he lived there until he died. He left his brother, who begat two sons, Nuhu and Malih. Nuhu begat Karamoko Alfa and Malih begat Jerno Yusufu and Ibrahim.

Seri went as far as Fukumba, he begat there sons, they lived in Hakunde-Maje (*Hakunde-Māje*, sc. Middleriverland, ut Mesopotamia in Greek; id. in Hebrew, Aram Naharaim; the above is called in Arabic, بَيْنَ النَّهْرَيْنِ) Thus is called a country in which there are

three towns, Buria, Fukumba and Kebali, which are the allies of Timbo; and the two rivers are Balleo and Tene. The sons of Sedi and Seri had seen each other, they talked about the holy war in the land of Futa. The time came when the sons of Seri became men of age. Almami Suri went into a town called Wosogorama. He found them as they danced; he drew his knife and cut up their kettle drum. The people drove him away; he ran until he came to Timbo. He came to Karamoko Alfa and said, brother countryman, I have torn the big drum of the infidels. He said to him, you have done mischief sadly; our family and friends are not there. They got up a messenger and sent to Fukumba to their head man on account of this matter. They sent word, they must get up, whoever is to settle a serious matter cannot sit down. Alfa, the Priest, sent to them to Fukumba, they must come to meet in Talansan. The infidels also met; they marched upon Talansan, where they attacked the Fulahs. God gave the Fulahs victory. This war was the beginning of the holy war with Futa Jallo. They met in deliberation in order to chose a king, because the war with infidels is not legal without a king. Their head man said, they must crown the Alfa of Timbo king, so they made him king. The Alfa of Timbo reigned eighteen years; it was in these years that he fought Futa; he established the faith there, and died.

They made Almami Suri king, who carried war into the countries Sangara and Koranko and Kisi, and into Wasolo, until he reached to the Red River (*maio-wōdewo*), and into the countries Joma and Bure and Bambugu, and into Bazar. He had war with twenty-five countries; he reigned thirty-four years, and died. They made king after that Alfa Salihu, the son of Karamoko Alfa, who fought with the people of Toro; he reigned four years, and died. They crowned Ba-Demba, whose wars began at Futa and extended to the fall of

the Rio Pongas into the sea. He went to war with Kakande, on the Rio Nunes; he fought the country Sambuya; he also attacked Fijigi (the western countries). He carried war into Kambia, he introduced Islam in Soso and into the Limba country and into Soliman. He went to war with Falba and with the country Jallo, and with the country Lansamba, he carried hostilities as far as Kambare Yaji, he attacked the Bundu country as far as the Bambaras, who inhabit the banks of the Niger (*Jālība*) on this and on the other side; he extended his wars to the lowlands (*Gāb*, Arb. جَاب) of the river Gambia; he reigned sixteen years. Almami Abd-ul-kadir followed him on the throne.

They encamped in opposite positions, they attacked each other near Kedigia, they killed Ba-Demba. They chose as king Almami Abd-ul-kadiri, the son of Almami Suri, who went to war with the country Folo-safa and the country Furia, and the country Bensenkele and the country Banton, and the country Nora; he reigned twelve years, and died. They crowned Almami Abubakari Jikurn, (sc. Almami Abubakari, the trader); he carried the war into the country of Kurunya; he reigned nine months, and died. They made king, Almami Abubakari, he went to war with Mensendenkude, he sent an army into Falaba, which perished there. He came away from there and took the field against Koranko, he ruined many countries; he had wars with Bani and Teljigi—these were holy wars. There was also war between him and Abd-ul-kadari of Futa; he killed there the king of Suria and put his army to flight; he was at war with four kings: with Almami Abd-ul-kadir and Almanui Yahya, with Almami Ahmad and Almami Omar. He reigned twenty-five years, and died. Almami Sadu was king in the reign of Almami Abubakari, and died. They crowned Almami Yahya, he reigned eleven years, and died in the reign of Almami Abubakari. Almami Amadu became his successor; he reigned two years, and died in the reign of Almami Abubakari. They made king, Almami Omar; he and this man kept up warfare from beginning to end, (or from sunrise until sunset). There they killed Modi Ibrahim, the son of Ba-Demba,

who was a younger brother of Almami Abu-bakr. They chose as king, Almami Ibrahim, the son of Abu-bakr, who, with Almami Omar, governed them alternately. From the time the holy war began until now is one hundred and thirty-seven years this year, viz., A.D. 1857.

Finished are the records of the Fulahs of Futa, from their beginning until now, according to the statement of Muhammed Salihu and Ibrahim Mandinka.



No. XXII.

BEGINNING OF THIS WAR BETWEEN ALFA MUHAMMED JUHE AND BOTH THE IMAMS, OMAR AND IBRAHIM, FROM BAILO.

The son of Alfa Omar of Bailo, came to Hamd-Allah to consult his people. They came to the town of Hamd-Allah; they rest there. The son of Alfa Omar entered the place where the head man of his people was—he missed him—he rooted up *casado* in the farm. The owner of the farm came over to the spot and asked, who is it that takes out *casado*? He said, it is me. He said, why do you root it up? He answered, on account of my people. He said, have you planted it? He replied, for the sake of the *casado* you curse me? He said, do not people work for it? The people flock together, they curse each other, they fight, they wound each other. The son of Alfa Omar went away with his people, he went home and told his father. He (the father) rose, he came to ask what had happened to them in Hamd-Allah. They sent an army to fight him, they kill him, they catch his people. Allah Muhammed Lamia sent to Almami Omar on account of the war between him and Alfa Omar; he sent the property of Alfa Omar, which he had brought with him. The Almami took the parcels and bowels and sent them to Bailo. Almami Omar summoned the Futa people to appear, on account of the murder of Alfa Omar. The whole of Futa assembled at Timbo. They were ready to go to Muhammed Lamia for the murder of Alfa Omar.

Almami Omar and Ibrahim took council with all Futa and with all the head men of Timbo. They marched until they reached over to where the camp was. They sent to Alfa Muhammed Lamia, come! They sat down to judgment. He sent word, he will not obey the calling of the two Imams. He said, they must not give needless trouble to the chiefs of Futa. This matter will turn out slander and lies, but he will not appear to the call of Futa and both the Imams. If the Imams fight me, then praise be to God; if they leave me alone, then all is with them, but I will not go. They kept in camp from the setting in of Ramadan until it came to end. Their prayers they said by turns, until one day, by night, people came and shot Modi Ismail inside the camp. That day, at night, the war people began, one after the other, to enquire about their affairs. They were up early in the morning; all the people began to go away; they said, we shall be killed for nothing. The Imams with the chiefs of Futa said, they want no war. They say, let the people go away. They get ready, they come to Tallikelle, they rest there. Alfa Muhammed got up his war host and said, up! follow them. There where both the Imams and the head men of Futa had rested, the war people overtook them; they fired upon them. They return it. Both the Imams, with a part of the Futa people, ran away. The Hamd-Allah people follow them. They killed of the great men of Timbo a large number. Both the Imams try to save themselves, they ran as far as Timbo. After that they persecuted them again until Timbo. They gave battle to each other, and both the Imams ran away. Almami Omar withdrew to Koyi, and Ibrahim withdrew to Kebali. He found Modi Ibrahim Kabba; he said, Almami, stop! all that may do for you will do for us both; so the Almami stopped. After Almami Ibrahim stopped, Modi Ibrahim Kabba sent to Almami Omar, saying, come, do not pass Koyi. Almami Omar had gone as far as Kebali. Modi Ibrahim Kabba said, Almami, sit ye down; any thing that will be sufficient for you will do for all of us; fear ye not, the blessings of our elders are left to us; their prayers He will answer. So they came together and remained there; unto every one he gave a

farm to live in until all Futa had assembled in Kebali. Ibrahim Kabba kept them there; after all Futa had assembled at Kebali they prayed for him; they agreed that they would remain; they remained at Kebali until the rainy season was over. All the Futa people joined; they helped Modi Ibrahim Kabba to entertain them, together with the fugitives who had ran away from Timbo. By harvest time (the dry season having set in) they brought Almami Omar to Fukumba, and he remained there. They sent to Ba-Demba word, we are prepared to return home. Ba-Demba sent again, they must have patience, it was hard, by all means. They consequently stayed until all Futa had come up. They had proceeded as far as Fukumba, when Ba-Demba and the Hamd-Allah people came to fight. They fired upon each other. God gave Ba-Demba the victory. He killed great numbers of them, and also the Chief Saiduya. Again it came to a fight, the army of the Hamd-Allah people met with reverses at Falba, they killed them largely. They killed the principal war-chief, Santu Bantama. The people of Falba sent the head of Santu Bantama to the Imams. So these said again that God gave them the victory. They united their efforts to repair each others farm-yards. Almami Omar said: well, now, Alimami Ibrahim, you shall leave us here in town, and I shall be on my guard against the combined hosts of the Hamd-Allah people. He withdrew to Sokotoro, he made there a camp until the Hamd-Allah people came over and engaged him to fight. Alimami Omar defeated them and killed three thousand, eight hundred and sixty-seven people in Kalia. He burned Lamia, he burned Maundea, with many other towns. God took away their strength from this day—they had no more power against the Imams—whenever they went to war they would be beaten, even unto this very day! There is neither strength nor power but with God! Be He great!

APPENDIX TO THE SCRIPTURE TEXTS.

Psalm 32.

1. *Malal wonani bēa Nāforanābe Juuubāje e bēa sutūbe gōbi-muru.*
2. *Malal wonani gorkoro mo Nasbirāli duā Zōmu gōbi: wonāli tō honduko-mako tikere.*
3. *Si me deſi mauna diera tō mbuzo embere jundi nyalorma.*
4. *Juāgo mara letido-a Jema e nyalorma. Mi ruſi-ma e mālkiſo sagāi sānga mo wulli lēdi e jēdu.*
5. *Mi andi bondira mi sutāli gōbi-a; mi wiri andi Jōmam bondira koraſi woni itōwo nafigdāgal berndera.*
6. *Sabuuu nodi-i mido julā-ma e kalla jorndi e kalla baſe. Koraſi woni jābinanōwo-lā. No kanko juſinōwo baſarūji hēude badatāko bempeje tō māda.*
7. *Aa woni dandōwo-lā e sunnu aibera. Yā raſi dandōwo danda e bondi.*
8. *Mido fāmi-ma mido handōrma e lawōāgol ngol tōrrita emuru. Mido wehta gile-a tō mēraſi.*
9. *Wōta raſi yāhre wano puſi e bamdi diā-fēwata kohina lagāmba e taltali kondūle-mūji duā ndiā fēmirde tō-māda.*
10. *Ko hēwi konon fagitori gōbi. No oya wakilido tō Jōmirādo yurmēnde hubinfido kalla hūnda.*
11. *Wēulire yā onon gomdimbe Jomōmorā yō wasor kalla beſi ſibimbe berde-maru tō Jōmu.*

Psalm 150.

1. *Subilināne Jōmirādo e artādo-mako. Subilinānē-mo e fulgu Jembe-mako.*
 2. *Subilinānē-mo ē ſibirde-mako; subilinānē-mo e dārde hēude e māngo-mako.*
 3. *Subilinānē-mo e gutāli-moro jōrri. Subilinānē-mo dendāgal fōliſēji.*
 4. *Subilinānē-mo e tabatſje e fiſirde. Subilinānē-mo e dēnde e pēji wēldi.*
 5. *Subilinānē-mo e ſautōji sunnōji. Subilinānē-mo e tahalilāji. Kalla nōne subilina Jōma. Yō yētu Jōmirādo kalla jōſitāndu.*
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TRANSLATIONS FROM GENESIS, IN FULDE,
 REPRESENTED IN THE DIALECT OF ADAMAWA, IN CENTRAL AFRICA, AND
 OBTAINED FROM THE MANUSCRIPTS OF THE AFRICAN TRAVELLER AND
 BOTANIST, THE LATE DOCTOR BAKIE, FROM A.D. 1860.

I déftere Músa Arrandére, inde "Génésis."

Surdueſ Arrandéol I.

1. Arrándé Álla tággi aſſenna è dúnia.
2. E dúnia dú ɛrɛ́dka, è dɛ́nduɔ́ndi, è nryɔbre ɔ́ndó dáu máyo ; è Ruhu Álla wóso dari n-díyam.
3. N-de Álla wí anóra è wúrtiyo, è anóra wúrtí.
4. N-de Álla yí jéngol è wodi, ɛ́dɛ Álla sendi anóra i nryɔbre.
5. N-de Álla noddí jéngol nryellauma, è nryɔbre à noddí jemma : ɛ́dɛ á wáí alásera ɛ́dɛ á wáí subana nryellaumáre arrándé.
6. N-dé Álla wí dɛ́dúm wáí sámmaɔ́jɛ tɛ́akka n-díyam, dúm sendí hákkunde n-díyam t-n-díyam.
7. N-dé Álla tággi sámmaɔ́jɛ, ɛ́dɛ ó sendí n-díyam lesdí t-n-díyam sámmaɔ́jɛ ; ɛ́dɛ dúm latinɔ́n.
8. N-dé Álla noddí sámmaɔ́jɛ aſſenna-ɛ́dɛ ó tággi ál ásera-ɛ́dɛ ó tággi subána nryellaumáre dídɛbre.
9. N-dé Álla wí, n-díyam lesdí dam haurítina yáírl góo, è le-ídi n-ɔ́rɛndí ɛ́dɛ dúm lātinɔ́n.
10. N-dé Álla noddí léidi n-ɔ́rɛndí dūnɛ́ru : i n-díyam káuritinádam ó noddí n-díyam maudam ɛ́dɛ Álla yí t dúm wɔ́di.
11. N-de Álla wí, léidi wáddá fúdo, dɛ́ságo móduw wáddí tɛ́ri májum, i ledde gádudɛ bíbe wáno tɛ́ri májum, gondum tɛ́ri n-der májum, dáu léidi : ɛ́dɛ dúm latinɔ́n.
12. N-dé léidi wúrtini fúdo, dɛ́ságo móduw wáddí tɛ́ri májum, i ledde gádudɛ bíbe, gondum tɛ́ri n-der májum, wáno tɛ́ri májum : ɛ́dɛ Álla yí t dúm wɔ́di.
13. N-dé ó tággi alásera, ɛ́dɛ ó tággi subána nryellaumáre tátɛbre.
14. N-dé Álla wí, jéíli wúrtiyo tɛ́akka sámmaɔ́jɛ aſſenna, dí tɛ́endá hákkunde nryellauma hɛ́ jemma, dúm lato sɛ́de, t móduw wáftu, i dúm báldi, i dúm kíldí.
15. Dúm lato jéíli tɛ́akka sámmaɔ́jɛ aſſenna, dí kóka dūnɛ́ru jéngol ; ɛ́dɛ dúm latinɔ́n.

16. *N-dē Allā tāggi joilji māudi dīdi: jéingol mánгол hokkúmtse nyellduma, i jéingol pámerol hokkúmtsi Jemma: ó tággi kóde dúm látingon.*

17. *N-dē Allā wéi bé tsakka sāmmadji aljenna: bé kóka anóra i duniáru.*

18. *Bé hokkúmtsi nyellduma i jemma, á-dē bé tséendi hákkunde jéingol i nyibre; á-dē Allā yí idum wódi.*

19. *N-dē ó tággi áldsera, á-dē ó tággi subána nyelláumdre náyábre.*

20. *N-dē Allā wíi n-díyam wádda dúmma hínde dehotódum, gondúm yonki, i tsólli úmotóde dáu duniáru n-der sāmmadji aljenna.*

21. *N-dē Allā tággi lídi māudi, á-dē hínde fú dúm yonki, dahídum, kóddi díli-ngáddi dúmma, wáno tri májum, i tri fú mo tsólli dúbē wéde wáno tri májum: á-dē Allā yí idum wódi.*

22. *N-dē Allā wáni bé albirka, ó wéi, ngádon iri, káuriton, kebbinon n-der n-díyam máudam, i tsólli díkchurita i dúniáru.*

23. *N-dē ó tággi áldsera, á-dē ó tággi subána nyelláumdre jōdbre.*

24. *N-dē Allā wéi, dúniáru wáddi hínde dúm yonki wáno tri májum, biáji, i komírata léidi, i dabáje ládde, wáno tri májum, á-dē dúm látingon.*

25. *N-dē Allā tággi dabáje ládde wáno tri májum, i biáje wáno tri májum, i mirójum léidi fú i dúniáru wáno tri májum: á-dē Allā yí i dúm wódi.*

26. *N-dē Allā wéi, mán tággi yimbe wáno kó narúdi ámin, wáno kamāla ámin: bé hokkúmtse lídi n-díyam máudam, i tsólli sāmmadji, i biáje, i duniáru fú, i mirójum léidi fú ladójum i léidi.*

27. *Nómbo Allā tággiri bí Ádama háno mákto, nó Allā ó tūggart mó, gorko i debbo ó tággi be.*

28. *N-dē Allā wáni be albirka, á-dē Allā wéi bé, ngúí tri, káurite, kebbinon dúniáru, ngádon hokkúmtsi máiru: hūkomtídon lídi n-díyam máudam, i tsólli sāmmadji, i hínde dúm yonki fú dehdum i duniáru.*

29. *N-dē Allā wéi, n-dára, mí hokki on desséje fú módam wáddi tri, úko láti i séreri dúniáru fú, i kódie ledde gonde bíbi, kókude tri, dé láto kó nyáme i módon.*

30. *I kómoje dádba ládde i dúniáru, i kódie tsólli i sāmmadji i*

kódume mirbɔjum léidi í dūniáru, gondum yonki, mɛ hokki bé í ketšqɔl fú kōnyámets, á-dē dūm lɔtingn.

31. N-dē Állā yí hūnde fú kó wáddatā, í n-dāia, í fú bódum ; á-dē ó tággi áldsera, á-dē ó tággi subána n-nyēllaumáre joégobre.



Surduel Dídabol II.

1. Nombo aļjenna í dūniáru dú hēnya í fúkká háuri í ndē májum.

2. Í n-nyēllaumáre joēdidábre Álla hēnya í díki mákko mó ó hús ; á-dē ó siúti í n-nyēllaumáre joēdidábre dāga í díki mákko fú k-nyé ó hús.

3. N-dē Álla wádi albírka í n-nyēllaumáre joēdidábre, á-dē ó wádi dīna mákko ; gám í dúm ó siúti dāga í fú díki mákko, mó Álla ó tággi á-dē ó wádi.

4. Bé-n kám en góni í yalšji aļjenna í dúnia, dé bé tágga, í n-nyēllaumáre n-den dé Jōmirāo Tādla tággi dúnia í aļjenna.

5. Í fú dgesšji kārharáre n-den dūniáru wála, í fú hako n-jáiri n-dedi máuni, gám Jōmirāo Tādla ó tóbái í dūniáru, dē yímbe n-gála remáibe í léidi.

6. Ámmá m-buztri úmáke dāga dúnia, dé ó tággi ketsum í léidi fú.

7. N-dē Jōmirāo Tādla tággi Bī Adamu í soláre léidi, í pofde yonki n-der búdde kīne mákko, á-dē naddo láti hūnde yonkintējum.

8. N-dē Jōmirāo Tādla ó wádi gárka í Éden háro lettugal ; í dón ó wátti Bī Adama mó ó hūwi.

9. N-dē Jōmirāo Tādla de ó funi dāga í léidi í kódeiyē leddē bauntēde, í belde n-nyāmetēde, leddē dí yonki bé tsákka gárka : í lekki anditánki géto í káludo.

10. N-dē máyo wurti í Éden, n-gó í wádi n-díyam gárka : í dāga don ó sendí. ó wádi kói nāi.

11. Índe ārrandēre Píson : kángo wonni fíltíngo fú í léidi Habla, tó kanyére wóni.

12. N-dē kanyére í lesde n-dín bondi : don é wōdi Bdelium í káje Óniks.

13. Í inde máyo dídabo Għon, kángo wonni fíltíngo fú gári Etiópia.

14. Í inde máyo títabo Híddekel : kángo wonni yáhungo háro lettugal Áššur. Í máyo náito kángo wonni Éfrat.

15. *N-dē Jōmirdo Taāla dāddi tagādo ó wātti mó í gārka Eđen, gām ó remma í ó wodyina.*

16. *N-dē Jōmirdo Taāla hokkimiši tayādo, ó wāi, dāga kódēiye ledde dé gārka nryéma.*

17. *Āmmā dāga lekki anditiānki gēto í káludo tá nryāmu, gām í nryandére n-den dé nryāmda dīm, í gonga, ān á máyei.*

18. *N-dē Jōmirdo wāi, dīm wōda neddo kām tán, mīdo walitā mó balitāre ká nūn dīmo.*

19. *N-dē Jōmirdo Taāla ó wāi í léidi kódēiye dabāje ládde, í kōndunye sōndu n-dēi sammādji, á-dē ó waddādi to Ādamu, ó yā kōo ó nodde táddi; á-dē kōmī Ādamu noddī kōdume dīm yonki, kanjum wonni inde māfum.*

20. *N-dē Ādamu hokki inde í dabāje fū, í tšolli sāmmadji, í kódēiye n-diyūri ládde: āmmā hē Ādām ó hebbāi bālidī mu kānu dōm mī.*

21. *N-dē Jōmirdo Taāla wāddi n-glu dōingol í Ādam, á-dē ó dani; á-dē ó áddi wetšo mākko n-gōo, á-dē ó hebbini yāri n-den é tēu.*

22. *N-dē í wetšo n-gó Jōmirdo Taāla dāddi dāga tagādo ó wāi debbo, á-dē ó yāri mó í neddo on.*

23. *N-dē Ādamu wāi, ó hē jōni wetšo wetšo ām, í bāndu bāndu ām: kānko ó nodde debbo, gām dāga í gorko ó ádda.*

24. *Gām dīm ā dīm gorko dāli bāba mūum, hē īnna mūum, á-dē ó jogge í dekt kó; í kāmbe dīdo bē láto bāndu wobiru.*

25. *Í kāmbe fū dīdu bē láti šir, gorko í dekum, á-dē bē nānatā semiēnde.*



Súrawol Tātābol III.

1. *N-dē m-boddī būri jōire dabbaje ládde fū kó Jōmirdo tággi. N-dē ó wāi í debbo, í, Ālla wāi tó nryāmu dāga kódēiye ledde dé gārka.*

2. *N-dē debbo wāi í m-boddī dāga bēbe ledde dēgārka nryāmen.*

3. *Amma daga bbe lekki gonki tsakka garika, Alla wti, to nryam, to o memu, onon o mayei.*

4. *N-de m-boddi wti i debbo, i gonga, on mayata.*

5. *Gam Alla hedndi wti i nryall, n-den de nryamudon ki, gte mdon go omoto, a-de ladiudon wano Jomirao, dndon gbtumi kaludam.*

6. *De debbo yti lekki bodki i nryamin, i bodki i go, n-de lekki latki o kntu ki ki wti karkillo, o nokki bbe maki, o nryami, o hokki bo i gori ko tare e mako, n-de o nryomi.*

7. *N-de gte mabbe fu dadi omi be dadi be fu kamba be tir: be nryoti hako gtybe, a-de bennrya be hore mabbe bentefe.*

8. *N-de be nanni kongol Jomirao Taala de o woto n-der garika e pauri nange, i Adam i dekum be tsadi hore mabbe daga Jomirao Taala n-der laade de garika.*

9. *N-de Jomirao Taala o nodai Adamu o wti mo, to-n gon da?*

10. *O wti, mi nanni kongol mada n-der garika, a-de nanni kullol, gam, mado tir: a-de mi tsadi hore am.*

11. *O wti, mo battuma tir ngenda? a nryami daga lekki kin ki ina mami ta a nryamu?*

12. *N-de neddo wti, debbo mo kokuwa dadiam, gondo do he am, karko hokkimi daga lekki kin, a-de nryami.*

13. *N-de Jomirao Taala wti i debbo, dam dam miko ki dan ni he? a-de debbo wti m-boddi esteri mi, a-de nryami.*

14. *N-de Jomirao Taala wti, i m-boddi, gam ki kida dum a dum, da jodo alandao n-der dabbaje fu, i n-der dabbaje laade fu, da daga redu mada, a-de solare da nryama hdi balde madoa.*

15. *Mido wa angangu hakeunde mada he debbo, i hakeunde tri mada i tri mako kanko debbo: o wonni hore mada, i mada an wonni tsodngol mako kanko debbo.*

16. *Ga mase y. I debbo o wti, mado beida ma dunma asabaji mada an debbo a-de halumaji mada an debbo, i torroda kandiama bbe: i yidi mada wti e gora, i karko omo hokkumise e mada an debbo.*

17. *N-de i Adamu o wti, gam ketin-dodda i kongol deka, a-de a nryamda daga lekki ki ina mami de, mi wti, ta nryamu daga lekki*

kín : mí tti dága í lesdè albírka sabíle máda : í torrū n-nyámatá dága í léidi hál yonki máda á réā.

18. Gá, bó, í saukáje díim yáta efutágo í máda, á-dè n-nyáma fúdo karhardáre.

19. Í zífú yéso máda n-nyámrata gūrasáre hál kóta í léidi, gám í méiri kó tsádda : gám soláre gónḁá á-dè í soláre kóta.

20. N-dè Ádamu noddé tnde dekáko Hāwa, gám kánko ó wóní inna bé yonki fú.

21. N-dè Jómírdó Taḁla wái í Ádamu í dekkum toggóḁí é gúri, á-dè ó wāni bé subíra.

22. N-dè Jómírdó Taḁla wái, rárū, neddo kám tán der mégn, ó ándi jétum í káludum : dá yanwí í jóni ekutíma í júngu mákko ó dddí, bó, í lekki kí yonki, ó n-nyámi, á-dè ó wái yonki fá ábadā :

23. Gám mājum Jómírdó Taḁla rúwí mó í gárka Éden, gám ó remma léidi dága tó ádda.

24. Nónbo ó rúwí neddo : á-dè ó wái é káro lethugal n-der gárka Éden í Kérubim, í kafúki jábbitókí, báilitókí kóna, ó réni láwul lekki kí yonki.



Sáruot Néiabí IV.

1. N-dè Ádamu ándi Hōwa dekkum, ó wáddí aláma, ó rími kabílu, á-dè ó wái, mí hebbi neddo dága ta Jómírdó.

2. Hóti ó rími mínyéko Habílu. N-dè Habílu kám wonni durówo báli, ámmá Kabílu kám wonni díndéso léidi.

3. Dembo ydli yduti, Kabílu wáddi sáddaka tó Jómírdó í bbe léidi.

4. N-dè Habílu, bó, ó wáddi bbe báli árándé, í feiféiru máḁi. N-dè Jómírdó yetti Habílu í sáddaka mákko.

5. Ámmá ó kámnaki Kabílu í sáddaka mákko fá. N-dè Kabílu tókí í gonga, á-dè ó hābbi yeso mákko.

6. N-dè Jómírdó wái í Kabílu gám dúmé tókadā ? í gám dúmé kábbudā yeso wáddā ?

7. *Tó á wáí hánde gétum áí mí jábbai? In á wáí hánde gétum, sínuba hebadí mǎ. Omo yínmá, ké an mǎldke dǎdám.*

8. *N-dé Kablu wǎlwáde bǐ Hablu mínyé kó, á-dé nombodám wóni, dé bē-n gónni der kárhara, Kablu yandni í Hablu, ó wári mó.*

9. *N-dé Jómírdó wáí í Kablu, tó Habla mínyā: ó wáí, mí ánda, mí wáddana n-den ké mínyām?*

10. *N-dé ó wáí, konga á dá? Kongol á-yíd-yam mínyā í wílli tó nótayam dǎga í léidi.*

11. *I jóni á lǎanata dǎga í léidi mǎbbo tǎndi hǎnduko mǎidu í jábba á-yíd-yam mínyā í jǎngo mǎda.*

12. *Dé tǎremi léidi, í jóni, dikhǎkatá mǎ albírka métri: áda mǎso wǎno dógudo í wǎno lalǎtǎdo í dūniáru.*

13. *N-dé Kablu wáí í Jómírdó, anabǎjiām dūdi, mí wáwata mínyā gódi.*

14. *Dára, áí wáiyam hánde dǎga í dūniám: dǎga yeso mǎda mí sǎido: mǎido láto dógudo í lalǎtǎdo í dāniáru: á-dé dūm yáli yáutǎ, kówa hebbǎmǎ, wǎrdám.*

15. *N-dé Jómírdó wáí mó, gám dūm kówa wári Kablu, yomne dǎ jǎdǎdi. N-dé Jómírdó wádda sǎida í Kablu, kwó kówa hebbǎ mó wǎra mó.*

16. *N-dé Kablu wírǎi dǎga í yeso Jómírdó, ó jódi í léidi Nód, lǎttugǎre Éǎgn.*

17. *N-dé Kablu ándi dékum, ó wáddi aláma, ó rǎmi Éngk: ó wáí bírniol, ó noddí tǎde bírniol wǎno tǎde biyǎ kó, Énok.*

18. *N-dé í Éngk dūm dǎnyi Írad: á-dé Írad kámbo dǎnyi Mehǎzǎel: á-dé Mehǎzǎel kámbo rǎmi Metǎsǎel: á-dé Metǎsǎel kámbo rǎmi Lámek.*

19. *N-dé Lámek áddi í hóre mǎidum reáube dǎdo: tǎde goóto Áda, í tǎde goóto Zǎlla.*

20. *N-dé ádá rǎmi Žabal, kánko wonni bába jǎdotóbe á-der lǎimáru, í wombi dábǎji.*

21. *Í tǎde mínyǎko Žǎbal, ó wonni bába bǎmaulǎji fǎ, í bǎdgan fǎ.*

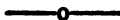
22. *N-dē Zilla, bó, ó rími Tíbal-Káyin, ē kutúdo wahúlbe fú í báilán dánaha, í báilán bálléha: í mínyi Tíbal-Káyin debbo índé mákko Náama.*

23. *N-dē Lámeḡ wí í dekirábe mákko, Áda í Zilla, nánne kongol ám: óngn dekirábe Lámeḡ nánne bolúdeám: gám mí wárri neddo í táire ám, á-dē pányo í n-nyáúám.*

24. *Ín Kabílu ó yobbe dé jōédídi, í gonga Lámeḡ ó yobbē dé sábatn í jōédídi.*

25. *N-dē Adamu ándi dēkum hōti, ó rími bído, á-dē ó noddí índé mákko Sét: gám Álla, ó wí, ó hokkiām lenyol góo, í yáire Habílu mó Kabílu wárri.*

26. *N-dē í Sét, í mákko, bó, dúm dányi bído; ó noddí índé mákko Éngs: dembo yámbe píddi bē noddí í índé Jōmírdó.*



Súraul Jōiaból V.

1. *N-dēe deŋtere áí iyahúji Adamu. N-nyáúnde dé Álla tággi neddo wáno Álla ó tággi mo.*

2. *Wáno í wántēe ó tággi bē, ó wáni bē albírka, ó noddí índé mábbe Adamu n-nyáúnde dé bē tágga.*

3. *N-dē Adamu nebi dúbi hemre í lesso í sáppo, ó dányi bído wáno yeso mákko, wáno mákko, ó noddí índé mákko Sét.*

4. *Í wáftu Adamu dembo ó dányi Sét, dúbi kéme jōi é tati, á-dē ó dányi bíbe worbe í bíbe redube.*

5. *N-dē Sét fúni wáftu Adamu dúbi kéme jōéndi í lesso í sáppo, á-dē ó mái.*

6. *N-dē Sét nebi dúbi hemre í jōi, ó dányi Éngs.*

7. *N-dē Sét nebi dembo ó dányi Éngs dúbi kéme jōiétati í jōi é dídi, á-dē ó dányi bíbe worbe í bíbe redube.*

8. *N-dē fú wáftu Sét dúbi kéme jōi é nai í sáppo í dídi. á-dē ó mái.*

9. *N-dē Éngs nebi dúbi lessóji náí í sáppo, á-dē ó dányi Kái nan.*

10. *N-dē Ēngs nebi dembo ó dányi Káinan dūbi kéme jōi é tātí i sáppo i jōi, á-dē ó dányi bíbē worbe i bíbē redube.*

11. *N-dē fú wáftu Ēngs dūbi kéme jōi é náí i jōi, á-dē ó máí.*

12. *N-dē Káinan nebi dūbi lęsęjį tātí i sáppo, ó dányi Mahaldılıl.*

13. *N-dē Káinan nebi dembo ó dányi Mahaldılıl dūbi kéme jōi é tātí i lęsęjį dıdı, á-dē ó dányi bíbē worbe i bíbē redube.*

14. *N-dē fú wáftu Káinan dūbi kéme jōi é náí i sáppo, á-dē ó máí.*

15. *N-dē Māhaldılıl nebi dūbi lęsęjį tātí i jōi, á-dē ó dányi Járed.*

16. *N-dē Māhaldılıl nebi dembo ó dányi Járed dūbi kéme jōi é tātí i lęsęjį i sáppo, á-dē ó dányi bíbē worbe i bíbē redube.*

17. *N-dē fú wáftu Māhaldılıl dūbi kéme jōi é tātí i lęsęjį i sáppo i jōi, á-dē ó máí.*

18. *N-dē Járed nebi dūbi homre i lęsęjį tātí i dıdı ó dányi Edrıeu.*

19. *N-dē Járed nebi dembo ó dányi Edrıeu dūbi kéme jōi é tātí, á-dē ó dányi bíbē worbe i bíbē redube.*

20. *N-dē fú wáftu Járed dūbi kéme jōi é náí i lęsęjį tātí i jōi, á-dē ó máí.*

21. *N-dē Edrıeu nebi dūbi lęsęjį tātí i jōi, á-dē ó dányi i Metıselā.*

22. *N-dē Edrıeu tokki Álla dembo ó dányi Metıselā dūbi kéme tātí, á-dē ó dányi bíbē worbe i bíbē redube.*

23. *N-dē fú wáftu Edrıeu dūbi kéme tātí i lęsęjį tātí i jōi.*

24. *N-dē Edrıeu tokki Álla, á-dē ó wála on : gám Álla dıdı mo.*

25. *N-dē Metıselā nebi dūbi homre i lęsęjį náí i jōi dıdı, ó dányi Lámek.*

26. *N-dē Metıselā nebi dembo ó dányi Lámek dūbi kéme jōi é dıdı i lęsęjį náí i dıdı, á-dē ó dányi bíbē worbe i bíbē redube.*

27. *N-dē fú wáftu Metıselā dūbi kéme jōi é náí i lęsęjį tātí i jōi é náí : á-dē ó máí.*

28. *N-dē Lámek nebi dūbi homre i lęsęjį náí i dıdı, á-dē ó dányi bıdo gorko.*

29. *Ó noddı tınde mákko Nılu, gám, ó wıı, óo wáttu berde mede mbela, sábbu dıdı mede, i sábbu torra jıdı mede, i sábbu i lıdı nıdıncı Jımırdıo lıdı.*

30. *N-dē Lámek nobi dembo ó dányi Níhu dūbi kēme jōi í lḡsojji ndi í sáppo í jōi, á-dē ó dányi bíbē worbe íbábē redube.*

31. *N-dē fū wáftu Lámek dūbi kēme jōi é dādi í lḡsojji tábi í sáppo í jōi é dādi: á-dē ó mái.*

32. *N-dē Níhu í wódi dūbi kēme jōi: á-dē Níhu dányi Sám, í Hám, í Yáfat.*



Sikruwal Joégoöl VI.

1. *N-dē dúm yáli yáuti, dé yímbe púddi dúdugo í dūniáru, á-dē bé-n dímma ná bíbē redube.*

2. *Wáftu ombo jíabe Álla bé-n gíi yeriábe yímbe ghe n-bódi, á-dē bé-n kóyi í hóre mábbe yeriábe kówa í sibi mó yídi.*

3. *N-dē Jómirdo wíi, Rúhu ám yáltata tinágo yágo í módon hál abadá, gám kámbe, bó, fú bé bándu, ámmá báide mábbe gáí dūbi hemre í lesso.*

4. *Í wáftu ombo í n-gódi yímbe máube máube í dūniáru, í báo wáftu on, bó, dé jíabe Álla káuri bó yeriábe ádune, á-dē bé-n dímané bé bíbē, bembo latíbe dā besembe í beinde.*

5. *N-dē Álla yíi m-bondí yímbe úndi dādi í dūniáru, í fú tamaháku berde mábbe séini m-bondí.*

6. *N-dē Jómirdo metta gám ó tággí yímbe í dūniáru á-dē dúm náwi mó í bérnde mákko.*

7. *N-dē Jómirdo wíi, mído wárra yímbe bé-m-bé tággome dāga í dūniáru: í yímbe, í dabbáji ládde, í merojum léidi, í wólli sammaáji: gám mí metkíma gám mí tággi bé.*

8. *Ámmá Níhu hebbi dírjia í gite Jómirdo.*

9. *Bere n-gonni iyalíji Níhu. Níhu hám wonni neddo jomgonga: á-dē kánko wonni neddo géto í iyalíji mákko, í Níhu í wóso táre é Álla.*

10. *N-dē Níhu dányi bíbē táto, Sám, í Hám, í Yáfat.*

11. *Dūniáru, bó, bonni yeso Álla, á-dē dūniáru kéwi m-bondí.*

12. *N-dē Álla yíi dūniáru, í raru, dāi bonni, gám kóchume hínde ó bonni láwal májum í dūniáru.*

13. *N-dë Alla wáí t Níhu, rère bāndu fú wári yeso àm : gám dūniáru hēwí t m-bondi gám mábbe : i ráru m̄ ydhai wonnūgo bē táre é dūniá.*

14. *Kíla t hóre máda wíro lāna t lekbi gòfer : gáda lōlohíjī n-der makka, i mōitáko t kánko n-der i gádda.*

15. *N-dë káá ká nombo, dernde wíro lāna kúle kéme táti, jafírka mákka kúle lessóji dídí i sáppo ; i jítal mákka kúle lessó i sáppo.*

16. *Gáda dāmbugal dārdugal n-der lāna, káá dím hálde gúda, gáda dāmbugal lāna wíhudo góo : gáá k̄ t dāmbukgn tātgn dādudím.*

17. *Í ráru, m̄ wádai n-dínyam dūdám i dūniáru, m̄ wárra bāndu fú foféidum dāga t les sāmmaxji, i kóduke hūnde gondúm t dūniáru dím máye.*

18. *Ámmá táre é máda gáámi alkáwogel àm ; i n-gdroya (or n-gára) n-der lāna, án táre é bíbē máda, i dēkā, i dēkirábe bíbē máda.*

19. *Í hūnde fūdím yonki i dím fú bāndu kōja díd dídí t kóduke t̄ri n-der lāna dím joggē t yonki i táre é máda : dím láto wánē i wánitē.*

20. *Í t̄soli wáno t̄ri máji, i b̄s̄t̄je wáno t̄ri máji, i kóduke t̄ri m̄trojím wáno t̄ri májím, díd dídí t kómoyē t̄ri dím wára tó máda dím jogge t yonki.*

21. *Í án, dāā t máda t fú kōn-yámi kóduke n-yámmatā : k̄auritina t máda, dím láto kōn-yámi t máda táre é mábbe.*

22. *Wáno níhi Níhu wáí : wáno fú Alla hittant m̄o, non ó hūi.*



Síraual Joédidiol VII.

1. *N-dë Jómírdó wáí t Níhu, n-ydha táre é iyahíjī máda n-der lāna ; gám án, ḡrumi gonga yeso am n-der t̄ri on.*

2. *Kóndie n-diyíri lādde haldl dda t máda joédidi joédidi, wánē i wánitē mákko : i n-diyíri lādde hārdm díd dídí, wáne i wánitē mákko.*

3. *T̄soli sāmmaxji, bó, joédidi joédidi, wánē i wánitē : dím láto t̄ri dūniáru fú.*

4. *Gám báo bálde joédidi m̄ido wád n-diyam i dūniáru n-yellaumaxji lessóji dídí i jemmaxji lessóji dídí : n-dë m̄ido bonni hūnde dím yonki fú kó tággumi dāga t dūniáru.*

5. *N-dè Nùhu wáí nò Jómoró fú hátiarí wá.*

6. *N-dè Nùhu í wáí dúbí kèmo jógo dèdém wáí ñam tufína í dūniáru.*

7. *N-dè Nùhu náti táre é bíbè málko, í deklko, í dekiráde bíbe málko n-der lána, ebbu ñam tufína.*

8. *Dabáji ládde haldí, í dabáji ládde hardm, í ñollí, í mírojum fú í dūniáru.*

9. *Dím náti dídídí í Nùhu n-der lána, wáns í wánitè málko. Nò Alla hokkúmtaní (ekò ñant) Nùhu.*

10. *N-dè dím yáí yáuti, báio báde jóbídí diydí díde gára í dūniáru.*

11. *Í dúbí dí kèmo jógoo dí Nùhu, í lebbi dídi. í n-yèllanmáre dé edppo í jóbídí í lowaru, n-yalnde n-den fú ebbore n-ñiyam maudam dím fúri, í dembudí sámmadji onti.*

12. *Í n-ñiyam sámmánu í dím í dūniáru n-yèllanmáji lessóji dídi, í jemmadji lessóji dídi.*

13. *Í n-yalnde n-den Nùhu náti n-der lána táre é Sám, í Ham, í Yafat, bíbè Nùhu : í dé Nùhu, í dekiráde táto bíbe málko táre é mábbe.*

14. *Kámbe, í Kómoye dádba ládde wáno tri májum, í fú bíadji wáno tri máji, í kódume mírojum í dūniáru wáno tri májum, í kònduyè sòndu, kònduyè sòndu í tri fú.*

15. *Dím náti í Nùhu n-der lána dídi dídi í kódume tri dím yonki pofujum yonki.*

16. *Í kámbe náitube bè náti wáns í wánitè í fú bíadju, nò Alla ñant mó : á-dè Alla mábbi mó n-der.*

17. *N-dè n-ñiyam dídam í n-der dūniáru báde lessóje dídi, í diydí pótí, í dídi lána ddu, í kárimina ddu n-ñiyam.*

18. *Í diydí dídi, í dím wáddi dínuma í dūniáru, í wūro lána ámi ddu n-ñiyam.*

19. *Í diydí n-gàa dínuma í dūniáru : í fú báde jítude gonde lè-sámmadji fú dé mábbe.*

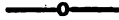
20. *Káde edppo í jói wáitudo ddu diydí bíri ; í báde fú mábbe.*

21. *Í fú bánda dehinu í dūniāru dūm mdi: kólloli, kó biēje, kó n-diyēri lāda, kó mērofum í dūniāru, í fú yāmbē.*

22. *Fú postofum yonki n-der biāda kīne mābde, í fú wonda í léidi bē mdi.*

23. *Í fú hinde dūm yonki gondūm í léidi dūm bonni, kó yāmbē, kó biēje, kó lādofum, kó tōlli sāmmaāji bēn bonna dāga í dūniāru: í Nūhu kām tām gondo yonki: í kāmbe wondube é mākko.*

24. *Í diyēli būri í dūniāru bāde hemre í lēsoji dīdi í sēppo.*



Sūrawql Joēdātābql VIII.

1. *N-dé Álla dnditi í Nūhu, í kōdume dūm yonki, í biēje fú gondude é mākko n-der lāna, n-dé Álla wdi hendu dū yduti í dūniāru, dī diyēli būstiri.*

2. *Sebōre n-diyam māudam, bō, í dāmbudi sāmmaāji bē n-dārri, í n-diyam Álla dāga í sāmmaāji dūm dārna.*

3. *N-dé diyēli pīti dāga í dūniāru kondeiyē: í bāo í bāde hemre í lēsoji dīdi í sēppo diyēli būstiri.*

4. *N-dé lāna dārri í lewuru joēdībābru, í bāde lewuru sēppo í joēdīdi dāu bāmle Arafat.*

5. *N-dé diyēli būsti tutūt hāl í lewuru sappōru: í lewuru sappōru, gōo lewuru, dūm yti kōē bāmle.*

6. *N-dé dūm yāli yduti bāo bāde lēsoji dīdi, Nūhu omti dāmbugal dārdugal lāna ki ó wdi.*

7. *N-dé ó lli dāūngal, kē dīlubi, kē wōei hāl diyēli n-yōri dāga í léidi.*

8. *Ó lli fōndu, bō, dāga é mākko, dū yta kō diyēli būstiri dāga í dūniāru.*

9. *Āmmā fōndu dū hebbdi yāire tōndudārri í nēaurē kōingal mēiru, dū fti é mākko n-der lāna, gām diyēli é dāu í dūniāru fū: dembo ó fortī Jungo mākko, ó dādīndū, ó wottīndū, é mākko n-der lāna.*

10. *N-dé ó yāuti godde bāde joēdīdi, ó lli fōndu dāga í lāna.*

11. *N-dé fóndu hótí é mákko áldesra, í, ráru, é hínduko mákko dái wáddá wállere Ólifa, dé n dái haurifina: dembo Níhu ándi diyéli bústiri dága é dūniáru.*

12. *N-dé ó yáuti godde bílde jobdidi: ó kú fóndu: dēndo waridá kúma é mákko.*

13. *N-dé dím ydli yáuti é dūbi kéma Joégoó í góo, lewuru árrandéru, góo lewuru, diyéli yóri dága é dūniáru: á-dé Níhu áddi mábbírdum dága é lána, ó yí, í, ráru, léidi bēbi.*

14. *Í lewuru diddbru, lessó é Joédidi lewuru dūniáru yóri.*

15. *N-dé Ála wólwi é Níhu, ó wí.*

16. *Guítówáddá é lána, á n, táre é déka, é bíbe máda, é dekirábe bíbe máda.*

17. *Gáddá táre é hóre máda kódu me dím yonki gondudum é máda, é bándu fú, kó biéje, kó kódu me dím léide ládojum é dūniáru: dím ríma dínma é dūniáru, dím bánya, dím dáda é dūniáru.*

18. *N-dé Níhu wúrti, táre é bíbe mákko, é dekéko, é dekirábe bíbe mákko.*

19. *Kómoiyé íri n-diyúri ládde, kódu me mírojum, é konduye sōndu, é hínde fú mírojum é dūniáru wáno íri wárum, dím wúrti dága é lána.*

20. *N-dé Níhu wái yáire adáka é Jómirdo, n-dé ó áddi é komoiyē bísa hálal, é konduyē sōndu hálal, ó wúti adáka é yáire adáka.*

21. *N-dé Jómirdo nánni úrangol belngol, n-dé Jómirdo ó wí é bernde mákko, mán mé yáltata wádgol lá-anóre é léidi kúma ábbabu yímbe; gám tamaháku bernde neddo hálunde dága íwédku mákko, é mán, mé yáltata bomigol hínde dím yonki fú, wáno kó kámi.*

22. *Í wáftu on dūniáru dárri, koreol é yaménde, ábbunde é gúli, díngu é tēdu, kó n-yelláuma é jemma dím daldá.*

THE END.

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